

S 174
A PLAINE
AND FAMILIAR
EXPOSITION OF
THE TEN COM-
MANDEMENTS.

WITH A METHODICAL
SHORT CATECHISME,

Containing briefly the principall
grounds of Christian Religion.

The seaventeenth Edition

Newly corrected and amended by the Author.

PSALM. 119. 130.

*The entrance into thy word sheweth light, and giveth
understanding to the simple.*



LONDON.

Printed by I.D. for the assignes of THOMAS
and JONAS MAN, 1628.

per R.O.





TO
THE RIGHT
WORSHIPFULL,

SIR ANTHONIE COPE,

Knight, Grace, Mercy, and
peace, from Iesus Christ.



*IR, the Lord the searcher of
all hearts knoweth, that when
these Sermons were first Prea-
ched, it was never once inten-
ded, that they should come to
the Presse. And therefore the
whole Discourse was so framed
both for matter and manner, as might best fit the capacitie,
and necessitie of the present Auditorie. But since some
of the most iudicious hearers had published their notes
(as themselves could gather them in the time of the Ser-
mon) without our knowledge or consent, and many faults
were escaped in writing and Printing, which by due care*

THE EPISTLE.

and foresight might haue beene prevented: therefore both for our clearing, and the better satisfying of the Christian Reader, wee were compelled to reuiew and refine the whole Treatise. Wherein we haue ioyntly laboured (as neare as we could to set downe every thing, without addition, or deduction, as it was first delivered in the publicke Ministerie.

Many reasons there are which moue vs to dedicate these our poore labours vnto your Worship.

First, to testifie our vnfained thankfulnessse for all the singular fauours, which we haue receiued at your hands, for the space of these twentie yeares. Wherein you haue alwayes shewed your selfe as willing to ayde and defend vs in our iust cause, as you were carefull to make choice of vs, at our first entrance into our places.

Secondly, because we know not how soone we shall finish the dayes of our Ministerie, we thought it our dutie to giue some taste, and to leaue some testimony thereof vnto the world, to witnesse your godly desire to discharge the trust committed vnto you, and our faithfull endeouours to performe the dutie belonging vnto vs.

Lastly, for that hauing formerly heard whatsoeuer is here set downe in writing, and also hauing thoroughly knowne the manner of our doctrine and conuersations, you are best able euen of your owne knowledge, to make our defence to any that shall vniustly except against vs.

We haue annexed vnto this Treatise an exact and pithie Catechisme, made by a godly learned friend of yours:

that

DEDICATORIE.

that such as are wearied with the larger Discourse upon the Commandements, may here be refreshed by a compendious abridgement of all the substantial points of Religion.

The name of the Author we haue purposely suppressed. But we hope that herein we haue neither wronged him, nor others. For the excellencie of the worke will easily manifest the worke-man.

And thus with due acknowledgement of the manifold comforts receiued from your selfe, and the good Lady your faithfull wife, we commit you and all yours to the mercifull protection of Almighty God: beseeching him, so to multiply his graces vpon you, that you may see many good and happie dayes in this life, and inherit euerlasting blessednesse in that which is to come. Hanwell, the 15. of Sept. 1628.

Your Worships much bound, and in all
Christian duties to be commanded,

John Dod, Robert Cleauer.

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A FRIENDLY COVNSEEL

To the Christian Reader; touching the

Author and his Booke.

{ Mar 13. 16.
Aas 20. 57.

READER, wee happie are that liue in the best age of light,
When by Gods grace, and gift to man, Christs Gospell shineth bright;
And happie sure, in mine esteeme are those that Pastors haue,
Whos faithfully will ope Gods law, in loue their soules to saue.

1 Cor. 14. 25.

That will mens very hidden faults make knowne vnto their heart,

2 Tim. 2. 25.

Their owne worth that disclaime they may, and finde in Christ a part:
Such faithfull paines shall conuert soules, by God Almightyes strength:

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When blind and darke faiblesse droanes shall be desert as length,

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To be the troublers of the State, chief workers of all wee, 1 King 18. 18.

{ Ezec. 34. 2.

To King, to Church, to Common-wealth, as sworne true to mans foe.

If then thou liue in such a place, where God such guide doth giue,

O! blesse his name, attend his voyce, obey his law and liue.

But if in place thou haue abode, where ignorance darke doth raigne,

I wishthee further seeke forth truth, or there doe not remaine.

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For why (alas,) where vision failes, the people perish must;

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And soule, not good for want of truth, to hell, when corps to dust.

2 Thess. 1. 8.

But yet if that to Christ thou wouldst, in this darke shade of night,

See here a little Starre God sends, in loue, to giue thee light.

A myrrour of Gods perfect law, whereby thou sinne mayst see,

And seeing thou, and sin to Christ, that he may couer thee.

This will pull downe thy Popish pride of meriting conceits,

Of able strength to keepe Gods law, and such like deepe deceits,

Of ingling Satan, binding soules, and keeping men in sinne,

And yet bewitching them to hope, heauen by workes to winne.

Yea further yet, if so thou wilt. chuse this to be thy guide,

Leade thee it will in perfect path, thy feet shall neuer slide.

Or if thou slip, recover thee it will; if erre, recall;

If feeble, strengthen; and preserue, at least from small fall.

And what then, though against Authors minde, is first appeared in sight,

By noters hand in ruder tyre composd, and homely dight?

Luk. 12. 3.

Yet marke herein a worke of God, bringing to publicke view

Of many, what intended was for priuate good of few;

And now reuisde by Authors eyes, and faults of Print correct,

1 Cor. 2. 1.

In graue and sober modest weede, not garishly bedeck.

Receiue in loue this holy worke, by which if good thou finde,

Let God haue praise for all, yet to his seruant thus be kinde,

To wish that still his life may be, to Gods most glorious praise,

To Churches good, and Christians joy, with length of happie dayes.

Ed. Ch.

THE PREFACE.

The Preface
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1. Generally to all the Commandements.

2. Specially,
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Exodus 20. 1.

God spake all these words and said, I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.



These words containe a preparation, to stirre vs vp with all care & conscience to keepe the Law of God: which partly concerneth the obseruing of all the Cōmandements in generall, and more specially, the keeping of the first. That preparatiue which pertaineth to all, is in these words- (*God spake*) that is, that seeing they haue God for their

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resistance, or gaine-saying. That which belongeth to the first, is drawne, first from the nature of God, being *Iehonah*, which signifieth his essence and being, incommunicable to any creature: and secondly, from his benefits, either generall in these words (*Thy God*) that is, one that haue bound my selfe in couenant with thee, to be thine, to deliuer thee from all euils of soule and body, and to doe thee all good for this life, and that which is to come: or else speciall, in the last words (*which haue brought thee out of the land of Egypt*) whereby is signified, that he had shewed and proued himselfe to be their God, by drawing them out of that place, which was wholly addicted to idolatry and superstition: and out of that condition and state which was full of misery and bondage. Since then this wonderfull deliuerance doth abundantly testifie his loue and goodnesse towards them, therefore they should wholly submit themselues vnto him, and acknowledge him, and him onely to be their God.

God spake all these words.

God is after a
peculiar man-
ner the Au-
thor of the ten
Commande-
ments.

2. Tim. 3. 16.

IN that he bringeth the Author of the words, saying (God spake them) we are taught, that God is, after a peculiar manner, the author of the ten Commandements. As all Scripture is to be regarded as proceeding from God, so more nearly these ten words, because they be after a more speciall manner commended vnto vs.

That this is so, it is proued plainly in *Deuter. 5. 22.* where *Moses* hauing repeated this Law, lets downe two priuiledges that it had about all his other writings, to winne the more authoritie vnto it.

First he saith, *These words the Lord spake vnto all your multitude*: noting this vnto them, that whereas the other Scriptures were deliuered by the meanes of the holy men of God, the Prophets; these words and these Commandements, God himselfe in his owne person, full of maiestie and terrour, accompanied with his glorious Angels, in a flame of fire, did pronounce so terribly in the hearing of them all, as they trembled, and came to *Moses*, requesting him that they might no more heare God speaking on this manner: for if they did, assuredly they should die for feare. Wherefore in this first regard, they must be exceedingly

2. Pet. 21.

Deut. 5. 25. 26

dingly reuerenced, because Gods owne voyce did speake them.

Secondly, for the writing of them: they were not written as other Scriptures, by holy men of God, but God himselfe did write them with his owne finger; not vsing thereto either men or Angels, as Instruments. Yea, at the first himselfe made also the very Tables wherein they were written, that there might be nothing in them, but onely the immediate worke of God: but afterward when *Mose* brake them before the Israelites, that had made the golden Calfe, thereby to shew, that they by their idolatrie, had broken the couenant, and were worthy to be cast off, then though God did bid *Moses* make the second Tables, yet himselfe wrote the Law, not vsing thereto the ministerie of any of his creatures: therefore in this regard also, very speciall reuerence and obedience is to be yeelded vnto them.

And besides this testimonie, diuers reasons may be vsed, to shew that these are Gods owne will and words, alter an extraordinary manner.

1. For the wonderfull and perfect holinesse that is contained in them, sheweth who is the maker of them, because there is no good duie, which God bound *Adam* to performe, but is comprehended and commanded in one of these: and there is no sinne that we are bound to abstaine from and etchew, which is not forbidden in some of these ten words. It was about the wit of men or Angels to containe in so few words, the whole perfection of our duie to God and man.

Reasons to
prooue the
wonderfull
perfection of
these 10. Com-
mandements.

The lawes of men, though they fill many large volumes, yet they are imperfect, and daily something is to be added to them, that was not before thought vpon, and somethings to be taken away, which now more experience hath taught not to be so profitable; so that yet they stand in neede still of renewing and mending: but this law is so absolute, and doth set out so full and complete a righteousness, that if one could fulfill them all, he should be fully acceptable vnto God, and neede not flie to Christ to be his Redeemer. For indeed this meeteth with all sinnes, yea with the first and least motion: as *Paul* saith, that he had not knowne that lust (meaning the motions of originall concupiscence) had beene sinne, but that the law saith (*Thou shalt not lust.*) And as their perfection of holinesse doth witnesse sufficiently, from what an one they had their beginning; so further this will prooue them

Rom. 2. 15.

them to be the words of God, because they be written and engraven in every mans conscience: so that let wicked men strue and labour, and doe what they can to make themselves Atheists; yet when their consciences are wakened, these lawes will accuse, terrifie, and condemne them. For, God hath not left himselfe without witnesse: but in every mans bosome, and every ones nature, hath planted so much of his law, as will serue to leaue them without excuse, *that every mouth may be stopped, and all the world may become guiltie before God. Rom. 3. 10.* For who is there among the most prophane men, whose soule doth not constrain him, even against his will, sometimes to confesse that there is a God, and that this God is to be worshipped also by such meanes, as himselfe hath appointed, and that he is not to be blasphemed, nor his name to be abused; but that he is to be revered, and his holy Name to be feared; and that some time is to be set apart and consecrated to his worship? Who can raze these lawes out of their owne consciences, though they doe what they can, and strue neuer so much to extinguish this naturall light?

2. So for the second Table, what mans nature doth not tell him, that there is an order of government among men, which must not, nor cannot without sinne be violated? And so, heathen and vngodly men, hauing committed murther, were not able to stand before the furie of their owne consciences, but were continually in chafe and vexation: which sheweth, that even corrupt nature bringeth with it this knowledge into the world, that wee must not kill. And for vncleane persons and adulterers, though in time of their prosperitie, haue soothed vp themselves, and hardened their owne hearts by liuing in pleasure, and giuing themselves to idlenesse, and the lusts of their flesh, and so seemed to wipe out this law: yet in misery, when any affliction hath wakened their drowisie hearts, this would giue them no rest, neither were they able to beare the accusations and terrors, which this holy Law wrought in their guiltie consciences, but were driuen to acknowledge the filthinesse of their sinnes. And so in the rest of the Commandements.

3. Furthermore, all the punishments that are at any time inflicted vpon the world, haue come from the disobedience against this law; and all the mercies and benefits which men enioy, proceed

ceed from the obedience yeelded to it : For when God sets downe his curses and his blessings, doe they not runne thus ? If *Deut. 28.* thou obserue and keepe these Commandements, then thou shalt be blessed in soule, and body, in children, in cattell, in field, and in all things thou puttest thy hand vnto. Contrariwise, if thou wilt not obey but neglect them, then shalt thou be cursed in all things.

4. Lastly, Christ himselfe came into the world to keepe these lawes. For they require a perfect and absolute obedience, as they are perfect ; which seeing no man could doe, therefore Christ tooke our flesh vpon him to fulfill them ; that as *Adam* by his disobedience had cast vs out of Paradise, so he by his obedience, might bring vs into heauen : and he came not onely to performe them himselfe fully, but also to make his Saints able to obey them, though not in perfection, and without any defect, (for that onely he himselfe could doe) yet in truth and sinceritie, for that he requireth of all his members.

Since therefore God hath had such speciall regard in deliue-
ring these lawes ; we must hence learne, with all reuerence to
hearken vnto them, and willingly to heare the admonitions and
rebukes that are contained in them, whosoever we be ; and what-
soever he is that applieth them, and speaketh them vnto vs. And
in so doing, we shall in truth shew our selues to beleue, that
God is the Author of these words, if we can be content to en-
dure that these precepts should be pressed and vrged vpon vs,
though by one that is our inferiour, and baser in outward respect
then our selues. When *Ehud* came to an heathenish King and
barbarous tyrant, bringing a message from God, he arose from
his Throne to attend vnto it : *Iudg. 3. vers. 20.* Yea, when wicked
Balaam was to vtter the word of God vnto proud King *Balack*,
he was commanded to stand vp to heare the parable, *Numb. 23.*
18. If then this heathenish King was to giue reuerence vnto the
message of God altogether against himselfe, being also deliuered
by so wicked a messenger, much more ought we with all feare
and thankfulness to embrace these Lawes, which the most holy
God deliuered in his owne person, and that for the great good,
and saluation of all that receiue them. And this affection was in
Iob, as appeareth Chap. 31. 13. he did not despise the cause of his
man-seruant or of his maide-seruant when they contended with
him.

Use 1.

The

1. Sam. 25.

The like may we see in that holy man *David*, who though he was a King, annointed at Gods appointment, and a Prophet of excellent gifts, a valiant warriour, and had foure hundred men well appointed waiting on him: yet when *Abigail*, a woman, and meane person in comparison of him, came and brought with her the sword of the Spirit of God, and put him in minde, that howsoeuer her husband had wronged him, yet it was altogether vnlawfull for *David*, in priuate reuengement, to lay violent hands vpon him; *David* hearing her strong reasons, and seeing that he could not shed *Nabals* bloud, but he must first pierce his owne soule, with this sharpe two edged sword of the Lord: he presently changed his minde, and desisted from that his sinfull intent, and blessed the Lord that sent her, and blessed her for her counsell. So that when she brought the law of God for her warrant, this was so good a warrant, as that *David* durst not but yeelded vnto it.

2. Chron. 25.
16.

Contrary to this was the practise of *Amaziah*, that when he most wickedly had taken and set up the gods of the Edomites, & God sent the Prophet to tell him that he had dealt foolishly, to worship those gods that could not saue their owne people, nor themselves out of his hands: he now could not beare this, but begins to mocke and threaten. Who (saith he) made thee of the Kings counsell? Art thou become a counsellor now to tell the King what he hath to doe? hold thy peace least thou be smitten.

Pro. 29. 1.

The Prophet seeing him to despise the rebuke of God, would not giue him any further admonition, but said: I will hold my peace; but know, that thou shalt surely perish, because thou hast done this thing, and not hearkened to my counsell. Though it was foolish and naught in him to doe that thing, yet if he could haue hearkened to the Prophet of God, bringing the law of God, he had beene on the mending hand, all should haue beene well: but when he would doe sinfully, and withall refuse to be admonished, then he must needs be destroyed. And so he was shortly after, most fearefully and strangely, by the hand of God: and neither his kingdome, nor his wealth, nor any thing could keepe off the iudgement of God, and deserued destruction, from him.

So then, will we shew that we doe in truth beleue that these be the words of God? Then must we, when any man shall presse
any

any of these lawes vpon vs, straightwayes yeeld and stoope vnto them, and then indeede wee confesse that God spake all these words. But if wee begin to shift and cloake, and colour, and distinguish, then wee declare evidently, that our heart is not perswaded that God is the author of them.

Wee may learne, not to be afraid or ashamed to stand for them, as also to practise them in our liues, though the Atheists and prophane sinners of the world, mocke and scoffe at vs neuer so much for the same. For what neede wee be ashamed to maintaine those words which God himselfe was not ashamed in his owne person to speake? and whercof Christ sayth, He that is *ashamed of mee, and of my words*, before men in this world, I will be ashamed of him before my Father in the world to come. If God had but sent his Angels vnto vs with any Commandement, the glory of such Messengers, should make vs bold to defend and maintaine the message: but since God did not send an hoast of Angels, but came himselfe in his Maiestie, accompanied with his holy Angels, waiting and attending vpon him, should not wee now giue much more reuerence to those things which he spake, and take such courage to stand for the maintenance of these holy lawes, as that we should with all confidence and cheerefulness professe our care to keepe them, not fearing the reproach of vngodly rebels, that doe despise them, and speake euill of vs because we indeuour sincerely to keepe them.

This serueth therefore exceedingly to condemne their daftardlinesse, that are afraid to keepe the Sabbath, or to doe any other religious dutie, because they should be counted and called Puritans. But is it not better that men should hate vs without cause? then that God should haue a quarrell against vs vpon a iust cause? Is it not much better that they should scoffe at vs for good, then that God should plague vs for euill? What a shame is it therefore for vs, that when wee heare wicked Heretickes speaking against the Law of God, and see prophane Atheists breaking his law, and blaspheming his name, wee should hold downe our heads, and become mute, as though it were a matter of some great discredit for vs, to speake for that, which God himselfe in his owne person hath so highly recommended vnto vs?

Thirdly

Psa. 3.

Psal. 7. 10.

Leuit. 19. 18.

Math. 22. 39.

1 John 3. 18.

Thirdly, this serueth to teach vs to keepe his law spirituallly, because it is spirituall: for such as God is that made the Law, such is that which he made. It reacheth therefore to the inward parts of euery man, and lyeth close vpon his conscience. And indeed in this it doth especially differ from the lawes of men: for they doe tie the hand and the tongue, and the foote, to the good abearing, and take notice if any of these be faultie against them: but they meddle not with the heart, and make no question of the inward motions of the soule, because man can bring in no prooffe of such a breach of the Law, neither can he haue any wittnesse against the inward corruptions. But God searcheth the hearts, and trieth the reines, and entreteth into the secrets of the soule, and therefore he commandeth vs to loue him with all our heart, and withall our soule: not contented with such a loue onely as is declared by the outward behauiour of the bodie. And so for our neighbour, he commandeth vs to loue him, not outwardly onely, in salutation, courtesie, and good speeches, but inwardly also as our selues, that is, in truth, constantly, seruently, and without guile and dissimulation. Therefore all the obedience performed to God, must proceede from within, and come from the heart, else it shall be no whit acceptable to him. That which groweth without, if it come not from the roote of sinceritie within, shall affoord no comfort to our soules in the time of triall. But if wee will haue our outward obedience to bring forth any fruit to our owne soules, or glorie to God, we must looke that it haue it beginning from an vpright, sound, and faithfull heart. For whatsoever is done for merit, as the Papists doe, or for vaine glory, as the Scribes and Pharises did: this is not spirituall, this proceedeth not from the loue of God, but from selfe-loue: this is a reflectiue kind of friendship, that maketh vs do something vnto others, that they may recompence vs againe with the like or a better reward. But then is our obedience true and vpright, when it commeth from a good heart, with desire and purpose to shew our obedience to God, and our loue to men.

All these wordes.

GOD spake not the first Commandement onely, nor the second or third, and left there: but hee spake them all; and gaue as strict a charge to keepe euery one, as any one; and no one was

was vttered by Gods voyce, or written with his owne finger more then the other. Whence is to be learned, that whosoever will haue any true comfort by his obedience to Godslaw, must not content himselfe to looke to one, or two: but must make conscience, and haue a care to keepe them all and euery one. First, because hee that is the author of one, is the author also of all the rest; and hee that hath promised a reward for keeping one, hath promised a reward also for keeping all: and he that threatneth to punish the offender, doth not say, If thou breake this, or that, thou shalt be cursed: but, He that continueth not in all without exception, is accursed, and liuing, and allowing himselfe in the breach of any one, shall be sure to beare the wrath of God, as guiltie of all. For he that doth many good things, and yet alloweth himselfe to be disobedient but in any one thing, stands in danger to reuolt continually, and become a wicked and open transgressor. And this was *Herods* case, hee did many things according to *Iohns* preaching, and did heare him gladly, and for some other Commandements was reasonably willing to be ruled, but for the seuenth he must needs haue a dispensation; and hee kept this resolution; that let all the Preachers in the world say what they could, hee would not be brought to leaue his incest, nor to part with his brothers wife. Therefore wee see how soone he fell to breake, first, the third Commandement, in swearing sinfully to that light and wanton woman, to giue her what soeuer shee should aske; and then also hee grew to persecute *Iohn*, and cut off his head: so, taking libertie to himselfe to breake the seuenth Commandement, hee cast off all care and regard of the rest. So the yong man in the Gospell, hee thought himselfe in a good forwardnesse to heauen, and indeed he had done many things, and many good parts were in him, so that Christ himselfe did loue him: but when Christ had told him, that one thing was lacking, and that he must sell all that hee had, and if he did so, he should haue an inheritance in heauen: then he looked sadly, and went his way. He could haue beene content to haue had that inheritance that Christ spake of, so that hee might keepe his earthly possession too: but if the question were, whether hee would take heauen or earth, hee chose rather to leaue heauen, then to part with the earth. So that he that liueth wittingly and purposely in the breach of any one Commandement, fals away from

Doctrina.

Reason, 1.

2.

James 2. 10.
Deut. 27. 26.

3.

Mar. 6. 20.

Mar. 19. 32.

from the rest: as contrarily, hee that hath respect to all the Commandements, is sure that hee shall neuer be confounded, *Psalm* 119. 6. And so *Iames* saith, Chapter 2. *ver* 10. *He that keepeth all, and breaketh one is guiltie of all*: not meaning that if one through infirmitie slippe into any fault, he is straightway guiltie of the whole law (for it may be truely sayd, that he which breaketh all through weakenesse, not allowing himselfe in it, but struing against it, and crauing pardon, is reputed guiltie of none) but this he meaneth, that whosoeuer seemeth to keepe all the other Commandements, and yet willingly maintaine, and beare with himselfe in the breach of any one, hee did neuer performe any true obedience vnto any. Though one be no theefe, nor adulterer, yet if he be a Sabbath breaker, he breaketh the whole law. For if one aske him why do you not commit adulterie? and he say, because God commandeth that I should not; then he would keepe the Sabbath also, for they be both alike in the Commandements of God: but if it be not because God commandeth, then he doth not obey the law, but serue himselfe. Therefore he that makes no conscience of all Gods lawes, hath no soundnesse and fidelitie in him, because hee doth not remember that God spake all these words.

Use 1.

The vse of this is, first to confute Popish religion, and to proue that they be altogether carnall and sinfull people, and make no conscience of any law of God; because for the second Commandement, they doe wholly allow themselves to breake it: for the scope and summe of that Commandement is, that we should serue God, not according to our owne inuention, but according to his will: but their religion, what is it but a meere deuice of mens braines? And what doth it consist of, but of the precepts of men? For where doth the word of God teach them to make Images lay mens books? Nay doth not God directly call them teachers of lies? And what warrant haue they for their Masses and Pilgrimages, crosings, prayer to the dead, and for the dead, extreme vnction, and such other stufte, wherewith their religion is pestered? Therefore they be hypocrites, and make no conscience of any of Gods Commandements. And most of them haue no care of the Sabbath, but haue more regard of their Idoll holy dayes, which the Pope hath appointed, then of the Sabbath day, which God hath commanded. So there are many
among

among vs, who condemne idolatry and superstition, and profess that they know God, but in most of their workes they denie him. For they giue themselves to couetousnesse and oppression, or also lye in enuie, malice, and contention, or in chambering and wantonnesse, and in all excelsse of ryot, and forbear onely such sins as would bring vpon them punishment from the Magistrate, or shame from the world. But they hope they are good Christians, and doe keepe the Law of God, and shall be saued as well as the best. For they doe not steale, nor sweare, nor lie. But doe they not know that God spake all these words? And therefore he hath no sound heart that alloweth himselfe in the breach of any one, and addiceth not himselfe to keepe them all.

This must teach vs also, that when wee see that God doth not blesse vs according to his promises made to those that keepe his Commandements, then we must examine our selues diligently concerning our obedience to this his law, whether we liue not in some sinne, or whether some old sinne lie not in vs, which hath neuer bin repented of. Wherefore, when he strikes vs, we must begin to examine our obedience. So did *Iacob* in *Genes 35.* Genesis, when his sonnes *Simeon* and *Leui* had committed that cruell fact, and he was therefore become odious in the sight of the people of the land: then he knows that there could not be such trouble without, if all were well within. Therefore hee begins to search his familie, and to see how all things went there, and then he perceiueth presently the cause of all these stirres; for his house was stained with Idolatrie, his wife had gotten her fathers Idols, and many of his people were infected with superstition. Then no wonder, though there were such troubles abroad, when there was such disorder at home. Therefore he purgeth his house of all this filthinesse & burieth all these Idols in the ground, that they might neuer hurt him nor any of his any more. Also this serueth for the singular comfort of all Gods children, that sith all these be Gods Commandements, euen all as well as any one, therefore they shall haue power also to obey them all, as well as one. For that God that hath enabled vs to keepe some, can as well strengthen vs to keepe all the rest: because that power which we haue to obey one, is not from our selues, but from the worke of God in vs. And indeed God doth not giue vs these lawes, that we
B should

1 Kings 13.
5.

Luke 1.6.

should imagine that we can obey them of our selves, but that (seeing our owne wants) we should goe to him for helpe. Why then should not euery Christian hope to be able to yeeld obedience to God, in whatsoeuer God commandeth him? As God witnesseth this of *Dauid*, that he was a man after his owne heart in all things, saue in the matter of *Uriah*: for there he sinned presumptuously, his heart was vpright in all things else. And likewise as it is spoken of *Zacharie* and *Elizabeth*, that they were perfect and vnblameable in all things: not that they were quit from all infirmities, (or had not their faults as well as other Saints) but they were vpright and sincere, their heart was true with God, and so God can & will giue grace vnto all vs, to obey euery one of his Commandements with a true and vpright obedience. So that no man ought to discourage himselfe in respect of the corruption and frailtie that cleaueth most fast vnto him. But oh, will some say, for other things I haue some hope that I shall overcome them: but I shall neuer get the better of this or that sinne while I liue. Well then, other sins you hope you can overcome: but whether haue you power to subdue them by any vertue of your owne, or from the working of Gods Spirit in you: If you say, from your selfe, then you speake ignorantly and foolishly: for flesh cannot kill any sinne, this must be the worke onely of God: but if you say that Christ Iesus did giue helpe vnto you against them, why should you doubt of victory against this? He that gaue you abilitie to over-rule your flesh in some things, cannot he giue the like in all? Yea this very mercy, that he hath giuen you a disposition and power to obey him in one Commandement, is a sure testimony to you, that he will doe the like in the rest; so that by humble, faithfull, and seruent prayer, you craue this grace at his hands. This therefore which he saith, God spake all these words, is a marueilous encouragement to the Saints, that therefore, feeling their wants in any dutie, they may goe to God and say, Lord thou art the author of all these Commandements alike, and the keeping of them all pertaineth to me as well as to any other: thou knowest, O Lord, that there is no power in me to obey the least of them; therefore I come now for helpe and grace from thee, to make me obedient to all as well as thou hast to some: so wee shall obtaine grace to keepe euery one, as well as any

one.

I am Iehonah.

This word signifieth the essence of God, and his absolute perfection in all his attributes. It is expounded in *Heb. 13.8.*

Christ yester day, and to day, and the same for ever: and Rev. 1. 4 He that was, and is, and is to come; He that is the selfe-same in all his properties evermore, as having his being in and of himselfe. It declareth, first Gods Eternitie, whereby he differs from all creatures; where as men and Angels, though they be everlasting, and so shall have no ending, yet they be not eternall, for they had a beginning from him, as other things had, but he from none. Also power and wisdom, and mercie, and iustice, and such other things, which are properties in men and Angels, in him are natures in vs they are weake and imperfect, in him absolute and perfect. Men and Angels, are strong, mercifull, iust, patient, true but he is strength, mercie, patience, and truth itselfe; in them these things are qualities, and finite, and therefore changeable: in him essentiall and infinite, and consequently vchangeable.

This must teach vs earnestly to seeke his love and fauour; which: *Vse 1.* if we haue, nothing can hurt vs: *For in him we live, move, and Act. 17. 28. haue our being.* Having his love, we haue all power, wisdom, & counsel on our side. If he be perfect in himselfe, and all creatures haue what euer they haue, from him, what neede we feare (he being with vs) what all the creatures can do against vs? seeing that all their power is deriued from him, & vsed at his direction. We see among men, if there be one whose estate depends wholly vpon his Land-lords courtesie, that may put him out and begger him when he please, how carefull is he to please him and haue his fauour, lest (through his displeasure) he should be turned out of all? So it is with all the men on earth: they be all Gods tenants, and that at will: no man holdeth any thing by lease for an houre: our breath is not our owne, but his. It is at his appointment what shall become of our soules and bodies, whether they shall be saved or damned And he is such a God, whose anger is an eternall *Dan. 3. 23.* anger, and his wrath an eternall wrath, and his plagues everlasting plagues, therefore how carefull and diligent should we be to please him? And then we shew our selues to beleue his eternall and vchangeable truth, power, iustice, goodnesse, and mercie, when it is our greatest care to seeke his fauour, and alwayes to

endeuour to do the things that are pleasing in his sight.

Use 2.

2. Chro 33.

Secondly, this is for the consolation of Gods children. Is God the same for euer, and that in his dealings to his children? And hath he heretofore vsed his power for their defence, his wisdom for their direction, his mercy for their comfort? Then he will do the same still to vs also. Therefore when any of his children haue beene brought into great miserie, & that for their sins, as *Manasseh* was in most hard case for his great wickednesse, yet when he repented, and betooke himselfe to prayer, we see God heard him, and holpe him both out of his sins and miserie: Did he deale so with him? Then he being *Iehouah*, the same for euer, without any change, he must deliuer vs also when we call vpon him. But are we sure to be deliuered out of this trouble, and to be set out of this debt, or temptation, if we call vpon God? This we are sure of, that if we crie to God, he will deliuer vs from our sinne, and from the punishment of it: or if the crosse do hang still vpon vs, he will sweeten it with some spiritual comfort, and strengthen vs, that we shall be able to endure it; and so recompence it with heauenly grace, that we shall gaine more in the spirit, then we lose in the flesh. But vnlesse that we beleue that God is *Iehouah*, and immutable, all the histories of the Scripture are made vnprofitable vnto vs: then we haue no vse nor comfort of those things which we heare and reade: as how God blessed *Abraham*, and deliuered *Jacob*, and did many wonderfull things for his people in former time. But if we hold this firmly, that God is the same for euer, this is sure, that whatsoeuer good thing he did for them, he will do the like for vs, if we vie the same meanes. So also if any one haue found in himselfe, that at such a time I was in great troubles and terrour, and then I prayed vnto God, & I know that he heard my prayer, & helped me: Are you certaine that God did heare you when you cryed heretofore? Then you may be farre more sure of this, that if you crie againe, he will heare you againe, else he should not be *Iehouah*. If he haue beene yours once, he is yours still, and will be yours for euer.

Use 3.

3 This is also for the terrour of the wicked. Is God *Iehouah*, constant and vnchangeable? Then looke what plagues proud persons haue had heretofore, the same shall they haue now, vnlesse they repent and get pardon in Christ. Hath God plagued theeues

theetues, and adulterers, and prophane persons, in former times ? He is *Iehovah* : let them looke to it : it is his name and nature, to hate and plague them that be such everlastingly ; vnlesse there be repentance on their part, and pardon on his. Likewise, can any one say by experience, I fell into sin heretofore, and then I got a wound to my conscience, a blot to my name, and hurt to my bodie ? Then as sure as God is *Iehovah*, without change, so sure make account to speed as ill in sinning now, as you did before. Many that did steale before, and were brought to shame, & could scarce saue their liues, yet when they are delivered, will fall to it againe, but yet farre more closely (as they imagine) and with much greater skill in the trade : and then they thinke all shall be well. But who found them out before ? Did not the righteous God, that will reward wicked men according to their wickednesse ? Then be sure, that as he hath already shewed his power, and iustice, and anger against their sinne ; so vpon like provocation, he will doe the like againe. Let them not looke for better successe in their latter sinnes then in the former, since God remaineth constant, and is both able and readie to punish them.

So some haue plaid the filthie persons, and God hath shewed it to men, to their discredit : will they then fall to it againe, & thinke they can hide it ? No, they shall not, for God will reueale it. Though they may thinke God will be carelesse of them, yet he will not be carelesse of himselfe, and his owne name. As sure as he is *Iehovah* that brought them into the pikes before, so sure, if they turne againe to their filthie vomit, he will bring them to shame againe ; either in this life, to make them repent, and iudge themselves : or if not, then sure in the life to come, where the burthen shall be much more heauy and intollerable vpon their conscience, and shall presse them downe to hell. It is a wholsome medicine for such sinners, to come to shame here, that (if it may be) they may be brought to repentance and amendment.

So much for the name of God. *Iehovah*, that he is without James 1. 17.
change. or shadow of change: what euer he hath done, he doth,
and will do the same for euer.

Thy God.

THe former argument of obedience was taken from Gods nature, that he was eternall in iustice to punish sinners, and

in mercy to reward his children, Now this is from his goodnesse *I am thy God*; Almighty indeed I am, infinite, eternall, and perfect; yet so, as that I abase my selfe to take care for thee, to haue a louing heart towards thee, and to be thy father, and to make thee my childe; to be thy husband also, and to make thee my spoule; one that haue promised to giue thee all good things, and to remoue all ill things from thee: this is to be thy God. If God had set downe onely his infinite maiestie and greatnesse, & his glorious incommunicable name, that would haue feared vs, and made vs flie from him: but now he encourageth vs by this, that he is our God, and giues vs these commandements for our owne benefit, and because he loues vs, to submit our selues vnto him, and with all willingnesse to serue him.

Doctrine.

If we will euer
obey God in
soundnesse,
then we must
know him to
be our God.

The doctrine hence gathered, is that if euer we will obey God in soundnesse, then we must know him to be our God, to haue a tender care ouer vs, to loue vs and that we shall speed best, when we yeeld most obedience to him. And this reason *Moses* still vrgeth vpon the Israelites: Thou must obey him, and heare his voyce, for he is the Lord thy God, and loues thee, and careth for thee.

Reason will shew this: for if we heare that God is infinite in power, and do not with all know that he is our God to vse his power for our good, then it makes vs feare, because we know not where to hide our selues from him; when we heare his infinite iustice, we quake and tremble: as nothing vexeth the thiefe more, then to heare of a iust Iudge, for then he hath no hope of escaping, vnlesse he haue a pardon, and know that the Iudge comes to deliuer him, and to do him good. Also when we heare of Gods patience, and goodnesse, and mercy, this will be but a vexation to vs, vnlesse we know that he is good and mercifull to vs. This addeth to the grieve, to heare that God is good, if we must not feele it. For then the wicked heart objects thus: They preach much that God is mercifull, gracious, &c but what is this to me, that he is so to others? I am sure he is not so to me: I shall fare neuer the better for it. This vexeth the guilty conscience, to heare that such good things are laide vp in store for Gods children, and yet he must taste of none of them: as for a begger, that hath nothing to heare tell of large possessions, and great reuenues, that must be left to such and such a one, this is tedious vnto him and makes his

his miserie more bitter. And in this case, till men be perswaded that God is their God, they count it boordesse to pray; and as for giuing of thanks, they want matter and argument. So that nothing can moue or allure vs to seeke God, till we know that he is good to vs, and will giue vs saluation. Therefore if euer we would yeeld any cheerefull obedience to God, let vs labour to feelee the truth of that which God speaketh, that he is our God; our Saviour, and hath done, and alwaies will doe more for vs, then any other can, and therefore we will obey him aboute all.

To this end then we must examine whether God hath wrought those things in vs, which he doth in those whose God he is. As first, for God the Father, he regenerates, and begets vs anew by the word of nuth: try then whether we haue this note in vs, or not. Doth the word of God abide in vs? Hath the immortall seed made vs new creatures, and begun to worke immortalitie in vs? Then conclude, Sure God is our God. *Vse 1.* James 1. 18.

Secondly, God sheds his loue abroad in the hearts of his children, & makes them cry *Abba* Father. This is not so in men: they when they beget a sonne, cannot beget a childlike affection in him: but oft times the children are rebellious and stubborne: but if God beget a childe to himselfe, by the seede of the Word, he makes him affected to him, as to his father. If then we haue this affection to God, that we seeke vnto him, relie vpon him, & loue him as our father, certainly this is his worke, and we are his children. Rom. 8. 17.

Also God the Sonne, Christ Iesus, where he comes, he kils sin, he abates our lust and worldlinesse, and workes a fresh spring of grace and holinesse: but if we feelee no worke of his death in vs to mortifie our sin, then how can we know that he died for vs? If the power of his resurrection haue had no effect in vs for our sanctification, how can we beleue that he did rise againe for our iustification? So for God the holy Ghost, where he cometh, he conuinceth the world of sin. Before, a naturall man can say much for his sin, he can defend it, and hath wit to alledge many things for it, and will hold vp his head in maintenance of it: but when Gods Spirit once entreth into the heart, that sets him downe, and makes him he cannot looke vp, till he haue confessed his sinne, and craued pardon, and beene ashamed of it thorowly. But many there be that would be thought to haue Gods Spirit, yet will not

be reprov'd : but that is verified of them, that is spoken of the foole in the Prouerbs, 27. 22. *Bray a foole in a mortar as wheat is brayed with a pestle, yet will hee not depart from his folly.* But if Gods Spirit reprove and checke thee for thy sinne, and make thee feare; blessed art thou, for God is thy God.

Oh but I am more troubled and terrified now then I was before. True: and it must be so. For Gods Spirit, where it takes place, must needs conuince men of sinne. For it is not (as many thinke) a matter of wit, to stand in defence of sin, and be able to speake for a bad thing, but it is a matter of lust; for where lust hath dominion, it whets the wit to speake for it, and the diuill helpe: but if Gods Spirit come once, it driues men to a plaine confession, and casts downe Satans strongest holds 2 Cor. 10. 4. 5. and then lust ruleth the wit no more. Also the fruits of the Spirit are loue, ioy, peace, &c. Then try thy selfe in these things; not to haue beauty and strength (for a Bull or a Lyon is stronger then a man, and many other beasts too) but to haue patience, and gentleness, and a moderate spirit to adorne thy mind, these be true signes of Gods Spirit. Also the holy Ghost makes vs to cry *Abba* Father; it makes vs able to breath out our requests vnto God, and to poure out our supplications before the most High: if we haue this Spirit of prayer, then it is plaine the holy Ghost is ours. So that, if God the Father hath regenerated vs, and Christ hath killed our sins; and the holy Ghost hath made vs ashamed of them, to confesse them, likewise if it worke in vs loue, and patience, and moderation of our affections, and make vs able to pray vnto God, then God is our God, and this will make vs obey: but if this be shaken, all is shaken: for this is the foundation of all obedience.

Galat 5. 22.

Rom. 8. 15.

But men will say they haue faith, and beleue in God: which if they had, it would bring forth obedience and haue workes. For how can they chuse but obey God, if they hold this sure, that God loueth and regardeth them, and will giue them reward for euery good thing that they doe? And this euery one must performe, that will say, God is my God.

Vse 2.

And here is to be remoued the iniurious dealing of the Papists: who, as themselves are iustly debarred from the assurance of Gods mercy, because they rest on their owne merits, so would they deprive all others of the comfort of perseuerance, making this a certaine point of their religion, that no man stands certaine

of

of saluation: and by this meanes they hinder men from cheerefull obedience, and cut off all sound thankfullnesse.

Which brought thee out of the land of Egypt, out of the house of bondage.

Now he proues himselfe to be their God, because he had done so wonderfull things for them, in their marvellous deliuerance, that though Pharaoh and all Egypt was against them, and (which was worst of all) their owne vnbeliefe, yet God broke thorow all, and let them free.

*Rom 4. 12. 11.
ab actibz: Phae:
remittit eos a seruit
ut big mancipatos, vter
liberos efficit. Nā des
seruit. regnare qd.
Joh 8: 33 ad 37.
Rom. 1: 6. 18. Burston 665. X.*

Out of the land of Egypt.

THis Egypt was a Country subiect to much Idolatry, and superstition, and therefore exceeding dangerous to dwell in, *Exod. 20. 7. 8.* In which respect, *Rome* is compared vnto it, as to *Sodome* for filthinesse, *Apo. 11. 8.* Hence we learne that it is a great fauour of God, to be deliuered from Idolatrous places. Though they had enioyed there as great commodities for their bodies, as they were pressed with burdens and bondage, yet this were a preferment, to be drawne out of such perill of their soules.

Ioshuah, 24. 23. reckons it among the principall and memorable mercies of God to *Abraham*, that he brought him out of *Ur* of the Chaldeans, where his ancestors serued strange gods: yet it was a country very fertile and delightful, wherein his kindred and acquaintance dwelt; and his owne natieue soile, wherein he had beene borne and bred. For they that conuerse and abide in such places, are in danger to be corrupted with that pestilent contagion, *Apo. 18. 4.* as the Israelites had bin, as appeareth by the golden Calfe which they were so ready to make in the Wildernesse: or else they must daily vexe their owne soules, and be vexed by others, as *Lot* was for the corporall vncleannesse of *Sodome*.

And therefore iust cause haue we to magnifie the name of our gracious God, who hath freed vs from as great a perill, with lesse difficultie, and more ease. Wee are translated out of Egypt and Babel, yet without trauell or iourney. Our places are swept from that vncleannesse at home, and Ierusalem is come to be situate in our land amongst vs.

This also serues much for the reproofe of them that onely looke to their bodies and present estate, without any regard to their

*Doctrines.
A mercy of
God to be
freed from
dwelling in
Idolatrous
places.*

*Vse 1. Bon
48*

Vsa

their soules: and therefore whither soeuer their commodities leade them, there they plant themselves. Be the townes or families neuer so superstitious, that is not respected, so that gaine and honour may arise to them from thence, there they will dwell, and there they will match their children. But *Abraham*, *Genesis 24. 8*, was most carefull to auoyd this, as appeareth by his charge to his seruant, *Beware thou bring not my sonne backe to the Countrey from whence I came.*

Isa. 54. 10.

Ei 20. 5.

Heb. 11. 24, 25, 26.

That was the land of his natiuity, where himselfe had bin borne, and brought vp: there dwelt his Countrey-men, acquaintance, and friends; and yet he would not suffer his sonne to be there planted, from whence he himselfe had bin transplanted: not because there was no likelihood of wealth or liuing, but because there was perill of sinfulness and infection, as he well knew by former experience in himselfe and his ancestors. And therefore the very motion of reducing *Isaack* backe thither, mooued him to giue so earnest a charge to his seruant, to be very wary to auoide it. As if he should haue said, So farre as thou doest respect dutie towards me, so farre as thou meanest to discharge the trust committed to thee, so farre as thou bearest any loue or tender affection to my sonne, so heedfully looke to this, to make no conclusion for *Isaack* to returne into those Countries.

Out of the house of bondage.

Doctrin.

God will deli-
uer his chil-
dren out of all
miseries.

IN that God deliuered them from this bondage, notwithstanding the extremitie of it, this doctrine is gathered, that whatsoever misery Gods children be in, yet in the best time he will deliuer them: for this is not written for them, but for vs.

They were vnder a long and strong affliction for many yeares space, vnder Tyrants, that whipped their bodies, and scourged them, and put them to labour aboue their strength, and (which was a most intollerable vexation) made the parents drowne their owne children. None euer intreated any so spitefully as they were vsed, yet we see God deliuered them. So in the Psalme he saith, *Many are the troubles of the righteous, but God deliuereth them out of all.* It is not their wealth, nor money, for of that they are oft times bare enough; nor friends, for sometimes they haue none; neither yet their strength, for they are often weakened and brought full low: but God will deliuer them. Let men get righteousness,

Psal. 34. 19.

teousnesse, and faith and the spirit of prayer, though they were in an yron furnace vnder *Pharaoh* his tyranny, in an house of bondage, let them but cry, and from thence God will deliuer them.

So in *Esters* time, a wonderfull affliction it was, that the day of execution was appointed, when all the godly should be put to the sword not one to bee left aliue. But now, when they could cry vnto God, and had none else to goe vnto but onely to him, and him they would goe vnto, and stay vpon, knowing that he could helpe them if hee would, and would also for his promise sake deliuer them: then we see, the day that was appointed for their sorrow, turned to their ioy; that which was purposed to bring destruction vpon them, brought destruction vpon their enemies; and the day of their most extreme misery, prooued to be a day of their most ioyfull deliuerance.

And it must needs be so: for else God should lose the end of his corrections, for he correcteth them to make them partakers of his holinesse. But if he should suffer them to pine away, and to eate vp their hearts with griefe, this would not make them more holy, but more sinfull: therefore he sayth, he will not let the rod of the wicked lie alwayes vpon the righteous, lest he put forth his hand to euill. Noting, that if the godly should be too much afflicted, they could not hold out, but would turne aside to sinfull courses. But God who is the father of all mercy, will not lay more vpon his children, then they are able to beare, nor afflict them further, then shall turne to their profit, and will with the tentation make away to escape, *1. Cor. 10.* So he speaketh in another place, *Esay 57. 16.* that he will not alway chide, lest the spirit should faint before him: Shewing that if he should not moderate the crosse of his Saints, they would faint, and perish vterly, and then he should be disappointed of his owne end and good purpose towards them.

If a man in taming his Colt should breake his backe, or otherwise spoyle him, the Maister should not onely hurt his beast, but also hinder himselfe: in like manner, when God comes to his owne elect, which before their calling are (as *Iob* speaketh) wilde Asse colts, vntamed, and vnruely; he will master them, and humble them, and make them stoope; but he will not breake, destroy, or consume them: for then the damage were his owne, he should crosse his owne purpose, which is to bring them to holinesse and life eternall.

Therefore

Therefore Gods children may be assured of comfort; and a happy end shall follow an vncomfortable beginning; a ioyfull deliuerie shall come in stead of a grieuous seruitude.

Use 1.

The vse of this, is to teach vs never to faint vnder our crosses & troubles: be they what they will be, neuer be discouraged. God is *Iehovah*, that can helpe, though men will not: yea though all were against vs, as *Pharaoh* & the Egyptians were against *Israel*, and none would moue the hand to ayde vs, yet his helpe is sufficient to preuaile against all. For, hath God delivered vs from the yoke of sinne & Sathan, and from bondage of vnruely lusts? and shall not he be able to set vs at liberty from weake men, that can onely oppresse our flesh?

Hath he remoued the tyranny of sinne, which would haue damned our soules, and cannot he giue vs refreshing from the miserie of our bodyes? If God deliuer from sinne, death and hel, neuer faint, as though he could not, or would not rid vs from outward afflictions: if he haue ouer come the greater, the lesser shall not withstand him. If God grant vs freedome from those things that are simply euill (as sinne is) and the cause of all ill: then it is easier to succour vs against those which are medicines against euill, and are often turned into blessings.

So that if Christ haue washed vs from our sinnes, the worst and sorest enemy, (for all the world cannot wash away one sin) then neuer feare these lesser matters.

Oh, but this makes me doubt whether I am Gods childe or not, because I haue such long and fiery troubles: if God loued me, would he afflict me thus? Then looke to this people here, they were the best Nation vnder the Sun, and none so good as *Israel*, euen then, when they were thus pressed vnder *Pharaohs* cruelty. All other people were but as thornes, they were the Rose: others were but harlots, they the Lords Spouse: yet they were afflicted, and that indeed to keepe them from vngodlinesse and worldly lusts, and consequently from damnation. So that, outward ease is no sure signe of Gods fauour, else, none should haue bin so much in Gods fauour, as the Sodomites, Canaanites and such like: for they had all the ease, wealth, and outward prosperitie of the world. And before the flood, *Caines* children had all the glory of the world on their side. They found out musicke, and keeping of Cartell and other Arts, and all must be beholding

to

to them. They were the mightie men in the earth, and men of renowne. But let vs keepe Gods fauour, let vs feare him, and pray vnto him, and then our long and strong crosses shall bring long and strong comforts.

Secondly, let vs learne hence to prepare for crosses, since Gods children may be sore afflicted: else little doe we know how they will sing vs when they come. It is our best course therefore to get wildome, while the price is in our hands, to labour to get patience, and to acquaint our selues with God, that we may seeke to him, and waite for deliuerance at his hands. For that makes crosses tedious and grieuous, when they hit vs on the bare: whereas if we had patience to beare them, & wildome to make a good vie of them, and faith to empty our hearts by prayer, they would be easie. Nothing makes afflictions so burdensome, as when they meet with an heart in which remaineth some sinne vnrepented, or some passion not subdued. But if with faith and patience we would yeeld our selues to Gods will, we should be as quiet as Lambes, as Christ was: *As a sheepe before her shearer is dumbe*, so he opened not his mouth. So Paul in the Acts, when they perswaded him, not to goe to *Ierusalem*, said, *What doe you weeping and grieving mine heart? I am readie to die for Christs sake at Ierusalem*. He could be content to giue his flesh to be whipt, and his body to be imprisoned, yea, and his life also to be sacrificed for Christs sake. Nothing could be too much or too deare to bestow vpon him.

Vse 2.

Esay. 53. 7.

Act. 12. 13.

Prepare therefore for crosses, and we shall be able to beare them. But if we goe on in a fooles paradise, and thinke indeed this world is a vale of teares to others, but to me it shall be a place of pleasure: they must haue trouble, but I must haue ease: then, when, in stead of ioy, we finde griefe that we looke not for, and we dreame of credit, but there comes nothing but contempt; we imagine that God should lift vs vp higher and higher, and he casts vs downe lower and lower; this casts vs into such desperate passions, that we are neither fit to serue God nor man.

All this would be helped, if we could thinke Gods children haue in all times suffered afflictions; it is the lot of the righteous, and I must looke to tast of the same cup, and therefore labour before hand to get patience, and to trust in God, and looke for helpe at his hand. Then we should be like *Moses*, that in all those

those trials, when others were at their wits end for vexation and feare, was quiet and still, and God deliuered him out of all, as he will do vs also, if we will (as he did) patiently submit our selues vnto him, faithfully trust in him, and wait for his mercy.

So much of the Preface. Now before we come to speake of the seuerall commandements, it is very needfull for vs to know those speciall rules which serue for the true and right vnderstanding thereof.

Rules for the better vnderstanding of the whole Law.

The first is, that the law is spirituall, reaching to the soule and all the powers thereof. For it chargeth the vnderstanding to know the will of God: it chargeth the memorie to retaine, and the will to chuse the better and to leaue the worse. It chargeth the affections to loue the things to be loued, and to hate the things to be hated.

Secondly, the law is perfect, and requireth full obedience of the whole man, not onely commanding the soule, but the whole soule, not onely to know, retaine, will, and follow good, but also to do the same perfectly. So in condemning euil, it condemneth all euil, and in commanding good, it commandeth all good, in the fullest measure and longest continuance.

Thirdly, whatsoever the law commandeth, it forbiddeth the contrary. As where all the false meanes of Gods worship are forbidden, all the true meanes are commanded. And where the sanctification of Gods name is required, there all abuse of his holy name is condemned. And the law that forbids murder and cruelty, doth as strongly command compassion and mercy: and so of all the rest.

Forthly, many more euils are forbidden, and many more good things are commanded in euery Commandement, then in words is exprest: as vnder idolatry, is contained all meanes of false Worship: by killing, all hindring of life, & all vnmereifulnesse.

Fifthly, where the law commandeth or forbiddeth any thing, it commandeth and forbiddeth all meanes and occasions leading thereunto: as in the second commandement we are forbidden to be present in bodie at idolatrous Service, or to reserue any speciall monument of idolatrie, or to be companions with idolaters

idolaters. And on the contrary, we are here required to vse good bookes written according to Gods word, and to be companions of the true worshippers of God, which be speciall meanes of keeping this Commandement.

So much for the generall directions belonging to the whole Law, It remaineth now that we come to the Commandements themselves, the summe of them all is loue, which is partly towards God, set downe in the foure first Commandements, and partly towards men, in the other fixe.

Our duties towards God, are set downe before our duties towards our neighbour, because the loue of God, is the ground of our duties towards our neighbour, as appeareth, *1 Iob. 5. 2. By this we know that we loue the children of God, when we loue God and keepe his Commandements.*

Hence then it followeth, that such as doe not loue God and keepe his holy lawes, can neuer rightly loue their neighbours.

Also our duties towards men here ioyned with our duties towards God, because the loue of our neighbour is a most sure triall and proefe of our loue towards God, *1 Iob. 5. 1. Every one that toucheth him that begetteth, loueth him also that is begotten of him.* Whence we are taught, that none can loue God aright, vntill he also loue his neighbour.

The first Commandement.

Now follow the Commandements, whereof the first is contained in these words:

Exod. 20. 3. *Thou shalt haue no other Gods before my face.*



From the inference that God will haue them therefore keepe this Commandement, because he is their God, and had delivered them from the bondage and slavery of Egypt, we learne that the more goodnesse God exerciseth towards vs, the more nearly we are to cleaue to him: *Dent. 10. 14. 15. Behold, heauen and the heauen of heauens is the Lord thy Gods, and the earth*

Doctrines.

The more goodnesse God exerciseth towards vs, the more nearly we should cleaue to him.

Deut 10.

wish all that is therein: notwithstanding, the Lord set his delight upon thy fathers to love them, and did chuse their seed after them, even you above all people, as appeareth this day, &c. Verſ. 10. Therefore thou shalt feare the Lord thy God, thou shalt serue him, thou shalt cleaue vnto him, and swear by his Name.

Vſe 1.

This serueth to teach vs that as they were to be stirred vp to obedience for their deliuerance by *Moses*, so we much more for our redemption by *Christ*: as we are also taught, *Luke 1. 74.* That we being deliuered out of the hands of our enemies, should serue him without feare all the dayes of our life, in holinesse and rightconnesse before him. For that is more excellent then the deliuerance out of bondage, by how much the state of vnrregeneration is more grieuous, then their corporall thraldome.

In that, men tyrannized ouer them: in this, the Diuell, sin, and death: there the body onely was tormented, here the soule deadly wounded: there was some intermission, this is perpetuall, day and night, there death made an end of this misery, here it begins it: that was felt, and therefore they were willing to be relieved, this spirituall seruitude is not perceiued, and therefore they will, neither seeke helpe, nor receiue it when it is offered.

Vſe 2.

This reprocues them, who the more they be freed from outward misery, the more they be in slavery to their inward corruptions, and least subiect to Gods holy will. And therefore the Prophet, *Iere. 5. 5.* complains of the great men, that they were the greatest rebels against God: he tooke off the yoke of want and miserie, and they shooke off the yoke of obedience.

Thou shalt haue none other Gods before my face.

1. Pet 3. 15.

THe drift of this Commandement, is, that we should sanctifie God in our hearts, and giue him all things that be proper and peculiar to his Maiestie.

First of the negative part: to haue none other Gods, is, not to haue any thing whereon we set our delight, or which we esteeme more then God. The doctrine from hence, is, that we must suffer nothing to withdraw our soule, or any thing in vs, from God. For that is euery mans God, that euery mans heart is most set vpon. Whatsoeuer the mind of man is more carried after then the glorie and seruice of God, that is another God to him. As

Doctrine.
Nothing
should with-
draw vs, or a-
ny thing in vs
from God.

for

for matter of comodity, if a man set his hope, and his trust, and his heart vpon his wealth this is Idolatrie. As in *Iob. 31. 24* If I *Luk 12. 19.*
made gold my hope, &c. So the rich man in the Gospel made his wealth his god, because he trusted in it, and did worship to it: for here he speaks of the inward worship of God in the soule: If one then relie vpon wealth and thinke himselfe safe when he hath it, and vndone if it be taken from him, this is to make goods his God, and gold his hope. For if his hope be gone with his goods. what was his hope before? If when his riches depart, his confidence also departeth; did he not say to them afore, Thou art my confidence? So couetousnesse is called Idolatry: not that men bow *Coloss. 3. 5.*
 down their bodies to it; but (which is worse) their soules and affections, their wit, memory, vnderstanding, yea, all their faculties, stoope to that, whereas they should onely stoope to God. So that he that loues riches aboue measure, and sets his heart vpon earthly things, is one of the worst sort of Idolaters.

In like manner, pleasure, honour, credit, and what other thing soeuer a man hunts after, more then after Gods glorie, is another God vnto him. As the Apostle speaks of some voluptuous persons, who would haue thought it an iniurie, if one had told them that they worshipped not God, but their bellies: for they, no *Phil. 3. 19.*
 doubt, tooke themselves to be professours of Religion, and seruants of God, as well as the best: howbeit the Apostle saith in plaine words, that they made their bellie their god. For though they did not kneele down, & hold vp their hands to their belly, yet they set themselves more earnestly to feed themselves, then to glorifie God: and were more grieved if they were pinched in a matter of victuals and good cheare, then to see the name of God dishonoured and blasphemed, or any sinne committed. So those that giue themselves wholly to hunting, hawking, dicing, carding, or any such vaine practises, they make these things their god. For they are more glad when these things are effected according to their desire, then if any thing be brought to passe for Gods honour: And if they be crossed in any of these things, they are more vexed and troubled with it, then for swearing, or stealing, or breach of the Sabbath, or lying, or any thing whereby Gods Law is violated. So *Ierem. Chap. 17. 5.* to trust in any fleshly thing is Idolatrie: for saith he, *Cursed is he that maketh flesh his arme.* Why may he not do so, and serue God too? No, saith he, *he withdraweth his heart from God.* So that looke
 C how

how much any one relieth vpon earthly things, so much he forsaketh God: and in what measure he placeth his confidence in any thing else, in that measure he remoues it from God.

1 Sam. 2. 24.

All these vngodly men then be worshippers of false gods and make those vaine things Idols to themselves. So euen *Eli* was said to honour his sonnes more then God. Though he were a good and holy man, yet, being too indulgent to his children, in that he contented himselfe onely to haue admonished them for their faults, and did not proceed to punish them when admonition would not preuaile, (as became him being a Magistrate) he honoured his children more then God. Yet he did honour God, and was a good man: but through infirmitie, and too much loue of his children, he was borne away from that care of the glorie of God that he should haue had; and so did beare with them more then he ought to haue done; and this was that sinne, for which God so sharply doth in word reprove, and in deed correct him.

Use 1.

Habac. 1. 16.

The vse of this, is, first to reprove all ignorant men, and vnregenerate persons: it is certaine they haue other gods. For euery vnregenerate man depends, either vpon himselfe, or some other thing else, neuer vpon God: as the Prophet saith of such, *They sacrifice vnto their nets*: not that they did offer burnt offerings vnto them: but because they got much wealth by violence, they thought their riches came from their owne practises, and therefore imagined that God did not prouide for them, but that they had prouided for themselves: and so did not thinke themselves beholding vnto God, but vnto their owne hands that could finde meanes to get these outward things. So that euery carnall man sets vp himselfe, he doth nothing but seeke and serue himselfe, and therefore is his owne idoll, and another god vnto himselfe.

This serues also to humble Gods children dayly with the consideration of it: for who liueth so holily, that doth not sometimes feare men more then God, and that doth not often depend too much vpon outward meanes, and hath not too great a loue of earthly things?

3.
1 Cor. 7. 31.

Thirdly, that we may keepe this commandement, we must earne to vse all outward things as though wee vsed them not; that so our minds and affections, and iudgments, may be ready

to serue God, and we may be also prest to doe his will. For who-
soeuer sets himselfe to roote in the earth, and to lust after worldly
things, his heart will be so occupied and forestalled therewith,
as that if he be called to any seruice of God, he must say, *I haue* Luk. 14.
married a wife, and cannot come: my Farme & mine Oxen will not
let me come: and all this while he sets vp a strange god. But then
shall we obtaine to a sincere (though not perfect) obedience to
this Commandement, if we can come to deny the world, and
neuer to trust to these things when we haue them, (for the abun-
dance of them cannot helpe vs without Gods blessing) nor to
be discouraged and cast downe though they be all taken away;
because the want of them shall not hurt vs, if God be with vs; for
we liue by his blessing, and therefore we must set our selues one-
ly to rest on him, and not to leane to any creature.

Before my face.

BEcause this is the most spirituall Commandement, and doth
most presse vpon the heart, and we are most ready in this
matter to dissemble with men, & deceiue our owne soules, there-
fore God doth more nearely vrge it, and saith, before me.

Hence we learne, that it is not enough so to behaue our selues,
as that no impietie breake forth from vs before men, but we must
looke to our hearts, and see that no impietie come in Gods sight. *Doctrine.*
For a man may preach, and exhort others to the loue of God, and *We must not*
yet if he doe this for vaine-glory, and not for Gods glory, to get *onely carrie*
promotion to himselfe, and not saluation to Gods people, he at *our selues well*
that very time sets vp an Idoll in his heart. For God searcheth *before men,*
the heart. Therefore *David* saith to *Salomon*, See that thou serue *but our hearts*
God with an vpright heart: or else, for all thine outward obe- *also must be*
dience, thou shalt doe as good as nothing. For God hath a speci- *vpright in*
all regard of the heart, and doth as well discerne the most secret *Gods sight.*
things of the soule, as any man doth the outward actions of the *1 Chro. 28. 2.*
body. So *Jeremy* chap. 17. vers. 10. *I the Lord search the heart.*
God doth not looke on the outside onely, but on the inside also.
Shewes cannot deceiue him. If we say, and sweare, and protest
neuer so much that we loue and feare him, if this be not in our
soule, it is not before his face; but in his sight there is nothing
but hypocrisie and dissimulation. For men first looke to the

outward behauiour, and hence descend to iudge of the heart: but God first approoves the heart, and then the outward action. If we see good things outwardly, we are bound in charitie to thinke well of that man: but God will first see vprightnesse, and then he will account well of the actions that we doe outwardly.

Vse 1.

Iere. 4. 14.

This then ouerthroweth them, that thinke if they can carry themselues that men cannot blame them; then all is well: where-as this is nothing. For God saith, *Cleanse thine heart from iniquitie O Ierusalem, that thou maist be saved.* No outward washing can do any good, vntill the heart be first well and thoroughly cleansed.

Vse 2.

Iob 31. 1. 2. 4.

Secondly, this teacheth vs so carrie our lectures warily; and to feare as well secret, as open sinnes, because all secrets are open to God, and euery hidden thing is manifest before his face. This meditation helped *Iob*, that he would not allow so much as a wanton looke, or by-thought: for he considered that God beheld all his wayes, and told his steps; neither could he be deliuered from his Highnesse. If God had seene them onely, and not taken any great notice of them, it had not bene so much: but as he saw them, so he kept them in such a remembrance, as that according thereunto *Iob* should receiue his reward. In this regard *he made a covenant with his eyes*, and did walke in feare continually, and would suffer no vanitie or filthinesse to enter into his heart. But the want of this perswasion, that God looks alwayes fully vpon vs, is the cause why men haue so many couetous, so many craftie, and cruell thoughts, and such impure cogitations: yea, many are not afraid nor alhamed to thinke, and say, that Thought is free. But they shall finde, that though it be free from men, it is not free from God; and that they shall be liable to the sentence of euerlasting death and condemnation before Gods iudgement seare, vnlesse they be as carefull to cherish holy thoughts within themselues, as to performe honest actions; and as diligent in purifying their hearts in the sight of God, as they are in walking ciuilly in the sight of men.

Thought is
not free.

The affirma-
tiue part of
the first Com-
mandement.
To know
God.

So much of the Negative part of this Commandement. Now followeth the Affirmatiue.

Wherein we are commanded foure speciall things, viz. To know God, to loue him, to feare him, to trust in him. If we haue these things in our hearts, then God beares the sway there, and

is the chiefe commander of our soules and bodies. And first of *Doctrine.*
 knowledge: this Commandement enioyneth euery man to know
 God, according as he hath reuealed himselfe in his Word, both
 in essence, persons, properties, and actions: and according to his
 knowledge, to compose his heart, and all his affections. As Christ
 saith, *This is eternall life, to know thee, and whom thou hast sent* *Ioh. 17. 3.*
Iesus Christ. He that knoweth God in Christ, hath the life of
 grace in him, which is called eternall life, because though it haue
 beginning in this life, yet it shall neuer cease, but increase to an
 euerlasting perfection. For if any one doe thus know God,
 how can he chuse but loue him, and trust in him, and feare him,
 and doe euery thing that he commandeth? *Psal. 9. 10. They*
that know thy name, will trust in thee. So that the cause why men
 put their confidence in God, is for that they behold his power,
Vse 1.
 truth, iustice, and all-sufficiencie: and these will neither put their
 confidence in any meanes, how lawfull soeuer, nor yet fall to them
 that are vnlawfull.

As for others that doe not know him, they trust in the meanes
 when they haue them, and murmure against God when they
 be deprivied of them: *1. Chronicles 28. 9. David saith to Salo-*
mon, My Sonne, know thou the God of thy fathers, and serue him
with an vpright heart, and a willing minde. So *Iohn 13. 17. If you*
know these things, blessed are ye if you doe them. Whereby is im-
 plyed, that though they should performe the duties which God
 requireth: yet if they did them not in knowledge and obedi-
 ence of Gods holy word, they should gaine no sound comfort
 thereby, nor further their reckoning in the sight of God. This is
 the ground worke of all Religion, and the foundation of true
 pietie, to know God: for till we know him, we can neuer yeeld
 any faithfull seruice to him. Whereas whosoever knowes God
 aright, that he searcheth into the heart, and secret imaginations
 of the soule, will take heed how he doth dissemble, and there-
 fore he will strue to get an vpright heart, and he will serue
 God with a willing minde. For why doe men so willingly serue
 great personages, and are readie to employ themselues in their
 busineses? but because they thinke, that hence they shall haue
 honour, credit, and gaine, as a reward of their seruices. If then
 we did faithfully consider that God giueth such excellent wa-
 ges, as that no man can giue the like, (for what doth he bestow

on them that feare him? He giues them his Sonne, he giues them his Spirit, and grace in their heart, he giues them the blessings of this life, and eternall in the world to come) we should surely serue him with a willing minde.

Hosea 4. 2.

But on the contrary, the cause and the fountaine of all disobedience against God, is, because there is no right knowledge of God. As *Hosea* complaineth in his fourth Chapter, verse 2. that *they lie, they steale, they commit adultery, and bloud toucheth bloud.* But what is the cause of this confusion? Because there was no knowledge of God in the land: and where men know not God, what can be looked for else, but all impietie against God, all vn-righteous dealing against men?

K/c 2.

This iustly reproveth all ignorant people, that know not how many persons there be in the Trinitie, or at least they cannot tell what any of them did for them. They are not acquainted with the properties of God, nor with his actions, they neuer thought on his Name, nor pondered on his truth, iustice, power, mercy, and such like things. These may brag of loue, and faith, and hope, and confidence, and patience: but they haue none of them, for all good things flowes from this, that we know God. Therefore *Paul* sayth, *2 Thessalonians, 1. 8. That God will come with thousands of his Angels in flaming fire, rendring vengeance to all those that know him not, neither obey his Gospell.* These things follow close; Doth not one know God? then it is cleare he doth not obey his Gospell, he maketh no conscience of it. Therefore an ignorant heart is alway a sinfull heart: a man without knowledge, is a man without grace: and this ignorance is so foule a sinne, as that it shall be sufficient to bring Gods vengeance vpon them: and how light account so euer men thinke of it, God will condemne them for this, that they remaine ignorant of him: for sure it is, that such men neither can, nor will haue regard to his commandement.

3.

Prou. 2.

And on the other side, this must stirre vs vp to call for wisdom, and to cry for vnderstanding, to seeke for it, and to dig for it as for gold and precious stones. Wee must often reade Gods word, and conferre and meditate vpon it: which if we doe, it will giue vs vnderstanding, and then we shall see Gods properties, his goodnesse, his loue, his abilitie, & readinesse to helpe vs, and so we shall be effectually drawne to trust in him. And in-

dec d.

deed, this often meditating and thinking vpon Gods Word, is the next way to make vs like God; and to renew and repaire the image of God in vs. For, by seeing Christ in the Gospell, we are changed into his image from glory to glory; and the more we know him, the more we increase in being like to him. So long as we know in part, we are like in part; but when we shall haue perfect knowledge, then we shall be perfect in holinelle, and perfect in righteousnesse, as he is perfect. As 1. Ioh. 3. 2. he saith, *Now it appeareth not what we shall be: but when he shall appeare, we shall be like him.* And why like him? Because we shall know him as he is. So that the perfection of knowledge, will bring the perfection of holinelle; and the more wee increase in knowledge, the more all good things will increase in vs: and if our knowledge were once perfect, we should be perfect, without weaknesse or infirmitie.

1 Cor. 3. 18.

The next dutie is loue. That we must *loue God with all our hearts, and all our soules,* as is commanded, Luk. 10. the reason is, because he is that *Iehonah* in whom we liue, moue, and haue our being: he is our God that giues vs all good things, and can onely free vs from all sinne and misery: therefore we are bound to settle our whole loue vpon him. And indeed this is the chiefe dutie, and the best fruit of knowledge. For this worketh all chearefulnesse to obey, constancie in obedience, patience in suffering, and procureth acceptation from God for all our seruices. But because it is so plaine a dutie, as that no man will denie it, it is best for vs to shew some markes, whereby we may see in what measure we haue attained to loue God.

Akt. 17. 28.

The first may be, how we delight to seeke God in the meanes wherein he hath appointed to meete vs. For in what measure we can offer our selues to God in those things wherein he offereth himselfe to vs, in that measure we loue him. If we be willing to aske all good things, and to seeke comfort at his hands by prayer, and to lay open our wants to him, and to powre out our soules before him: if we be desirous to come to heare his Word, wherein we may see his wisdom for our direction, his mercie for our comfort, his power for our defence, and for the subduing of our sinnes, and his riches to make vs rich, and to supply all our wants; then we doe indeed loue God: and the more we can reioyce in these things, the more we loue God; and the

Markes to know whether we loue God or no.

lesse we delight therein, the lesse we loue him. So for the Word and Sacraments, wherein Christ Iesus offereth himselfe vnto vs, to make vs partakers of his bodie and bloud.

Would we then trie how we loue God? We may trie it by examining what desire we haue to these things. Would we come to this banquet of the heauenly King, to eate the body, and drinke the bloud of his Sonne that is set before vs, rather then to the table of an earthly King, to taste of such cheare as he can make vs? Then this affection is truly in vs, because we haue a sound delight to come where he is. For in these meanes God doth offer himselfe vnto vs, and commeth to abide with vs as Christ sayth, that he and his Father will dwell with vs, and the holy Ghost also will come into our hearts.

Ioh. 13. 23.

2.

1 Ioh. 5. 3.

X

The second note whereby we may try our loue vnto God, is obedience. As Christ saith, *Iohn 14. 21. He that lones me, keepes my Commandements*: he then that keepes Gods Commandements best, loues God best. But if any one say, that he loues God as well as the best, and yet will deale falsly, and lie, and dissemble, and let his heart runne after his couetousnesse: if no good communication proceed out of his mouth, but onely froward, and wanton, and vaine speeches: let him know assuredly, he deceiueth himselfe, and the loue of God is not within him. The loue of God, wheresoeuer it is truly seated, will cause obedience vnto his word.

If one should say, he loued the King as well as any subiect, and yet would alway be either practising, or inuventing treason, could we beleue him? No more may we beleue, or once dare to imagine that those that commit wickednesse and walke in the paths of vnrighteousnesse, either are, or can be, the friends of God, so long as they continue in their vngodly course. Nay, so farre as a man allowes himselfe to doe any thing contrary to the Commandements, so farre he is a hatefull person & an enemy to God. *He that hath my Commandements, and keepes them, saith Christ, he lones me. Ioh. 14. 21. and Psal. 81. 11.* he prooueth that the people would none of him, because they would not hearken to his voyce.

3.

A third note whereby we may discern our loue to God, is the loue we beare to his children. *1 Ioh. 5. 1. He that lones him that begets, will loue him that is begotten of him.* If then we find in our hearts

hearts a good affection to Christians, because they are Christians, without any respect what they haue beene, or may be vnto vs: if we esteeme of them, because they beare a loue to Gods word, and haue the vertues of Christ shining forth in their liues; 1 Ioh. 3. 14. as loue, patience, meeknesse, temperance, and such like, it is an vndoubted testimony vnto vs, of our true loue to God. But if we loue not Gods children, whom we haue seene, it is certaine 1 Ioh. 4. 20. we loue not God whom we haue not seene. Yea though we professelie neuer so much loue in shew and speech: yet if we doe not withall performe the duties of loue and mercy to our brethren, when we see them in need, we neither loue God nor them: for so saith the holy Ghost. 1. Ioh. 3. 17. *Who so hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the loue of God in him?*

A fourth marke is, If we loue Christs comming, if wee can willingly desire his appearance to iudge the quicke and the dead. For whatsoeuer our hearts is truly set vpon, we cannot 4. Tim. 4. 8. but be exceedingly desirous to haue it with vs. Loue is such a band, as doth tye and draw the minde vnto that which is loued. And therefore when Paul felt the loue of God shed abroad in his heart, he desired earnestly to be dissolued, and to be with Christ. So likewise in the Revelation 22. 17. the Spirit, and the Bride say, *Come Lord, come quickly.* And euen in the naturall marriage in which the loue is much more weake and slender, this is manifest, that if the Wife loue her Husband, when he is gone farre off, shee will be very desirous of his returne. If this be so in this marriage (where there be many infirmities and crosses) that they long and wish for the companie one of another; how much more in the spirituall? where there is perfection alreadie in the Husband; for he is full of loue, and all goodnesse, and happinesse, and will likewise free his Spouse from all miseries, wants, and infirmities, (when we shall be ioyned fully together) and fill vs full of all vertues and graces. In this marriage, I say, how can one choose but long after this perfect and happie meeting? How can he that hath any loue and assurance of these things, stay himselfe? but he shall be readie to flie vp into heauen, and the flame of his desire will burne aboue the clouds, to wish that God would come and dwell with vs. If the Wife should say, I loue mine Husband

Husband as well as any, but shee cannot endure to heare of his coming home, and it would make her sicke to be sent to him, or to vnderstand that she should shortly meete with him: who doth not see that this were meere dissembling, and no true loue indeed? For, so farre as a Wife doth loue her Husband, so farre she will desire his companie. So if we will beare others in hand, that we loue God about all, and no man loueth God better then we, and yet neuerthelesse haue no desire to come at him, neither would haue him by our wils to come at vs; what loue is this? It is very weake, or none at all. We must therefore pray and endeouour that we may long and wish for the coming of Christ Iesus. For God hath giuen this to others of his children, that were as weake as we; that when they did thinke of their good estate and freedome from all sinne and misery, as also of the perfection of all happinesse which they should inioy in the life to come, they were so inflamed in their hearts, as that they vehemently desired his presence, by which they should be deliuered from all their woes, more then any Woman could desire the comming of her Husband.

The fifth and last note, whereby we may trie our loue to God, is to consider how we stand affected to that which he hateth: as we are taught, *Psal. 97. 10. Ye that loue the Lord hate euill.* True it is that we may loue a man vnfaignedly, and yet not hate all that he hateth, because his hatred may be vniust, or he may exceede in the measure thereof: But God (we know) is perfect, and hates nothing but that which is hate worthie: and abhorreth none, but those that deserue to be abhorred. Therefore we must trie and see how we stand affected to the world. For the Apostle saith, he that loueth the world is an enemy to God: and *Iohn* speaketh to the same effect, *1. Ioh. 2. 15. Loue not the world, neither the things that are in the world: If any man loue the world, the loue of the Father is not in him.* For as well he that loues that which God hates, as he that hates that which God loues, opposeth himselfe against God. Therefore we must see how we hate idolatrie, couetousnesse, malice, pride, filthinesse, falshood, and such like, for all these things God hates. But if one be so farre from abhorring lying, as that he himselfe will flatter and speake faire before mens faces, but depraue them behind their backs; if one be so farre from hauing vnchastenesse, as that he will be a Gamester,

Iam. 4. 4.

Pro. 6. 16. 17.

Psal. 5. 5. 6.

ster, and spend those things idly and wastfully, which God gaue him for a better end, and for which he must shortly come to a reckoning before his iudgement seate: he that walketh in these or any such wayes, it is plaine, that he hates not that which God hates, and therefore doth not loue God.

The next dutie here commanded, is the feare of God, which also proceedeth from knowledge. For as the sight of Gods goodnesse, and mercie, and truth, will inflame the heart with a loue of him: so if one consider his greatnesse, power, and excellencie aboue all his creatures, this will strike his heart with a wonderfull reuerence, and a great feare of his Majesty.

But concerning this feare, an obiection must first be answered. For *1. Iob. 4. 18.* he saith, *Perfect loue casteth out feare*: and *Luke 1. 74.* *We are deliuered from all our enemies, that we might serue him without feare.* To this we answer, that perfect loue casteth out a slavish feare indeed, and such as is in the diuels, who tremble before God, but so, as they runne from him, hate him, and rebell more obstinately against him. Such also is in wicked men: when the threatnings of God arrest their euill consciences, and summon their wicked hearts, and draw them before Gods iudgement seate; then they cast off all shew of loue to God, and breake out into open persecution of Gods holy seruants.

But it is true; that whosoever loueth God, cannot chuse, but in the same measure also feare him. For the Spirit of God that perswadeth them of his fauour, and worketh loue, will declare his power and greatnesse, which will worke a feare and awe of him. It casteth out therefore the hellish feare that makes one flie from God, but it causeth that holy feare, which makes vs to flie from sinne. *Pro. 16. 6.* and flie to God, and to endeouour to please him in all things. We must then loue God with our whole hearts, and soules, and mindes, and withall haue such a feare as must draw vs vnto him, and yet terrifie our hearts from committing any euill against him. It must be a feare mingled with loue and confidence, that must be holy, and crueifie and restraîne all ill affections and desires. This is commanded, *Esa. 8. 13.* *Sanctifie the Lord in your hearts, and let him be your feare and your dread.* The occasion of this Precept was this:

Before

Before in the Chapter he shewes that there were feares, and rumors of warres in the Land: whereupon the people, and King, and all did shake as leaues shaken with the winde, by reason of the great feare which was in them. Now then here he brings a medicine that will make them still and quiet; for the cause of their false feare was, because they were emptie of true feare; and they were so exceedingly troubled with men, because they could not looke vp vnto God.

But in the twelfth verse, the Prophet saith to Gods children, Doe not you feare their feare, Feare not you the feares of wicked men; for they feare nothing but pouertie, worldly troubles, outward disgrace, and a temporall death: these be base feares, and not worthy that the hearts of the children of God should be taken vp with them, being but trifles: feare not these things then, nor yet them (that is, wicked men:) feare neither the feares that wicked men feare, nor yet themselues.

But now, because the heart of man will feare some thing, and vnlesse it be very well armed, it will feare man, and the feares of man; therefore he sheweth a meanes how to keepe vs from all infection of such foolish terrours, and that is, to sanctifie God in our heart, and to let him be our dread; that is, to giue him the prayse of his power, mercy, and truth, and of all his attributes, and then he shall be our dread. For hee that will giue God the prayse of his power, will neuer feare the wrath of man; for he knowes Gods power is more able to helpe, then mans is to hurt; he that giues him the prayse of his mercie, will not faint in any necessitie, for he knoweth that Gods mercy will supply all wants. And he that giues him the prayse of his truth, will not be discouraged for any danger, because God hath promised to sustaine him in all, and to deliuer him out of all.

Doctrin.

This is then to feare God with all our hearts: To feare him onely, and neither to feare wicked men nor the things that they feare: for so farre as we doe feare either of these, we breake this Commandement, and our hearts are voyde of the true feare of God. *Luke 12. 45.* Christ saith, *Feare not them that kill the bodie, and after that are not able to doe any more.* But I will forewarne you whom you shall feare: *Feare him that after he hath killed can cast into hell.* Where it is said (that can kill the body)

body) it is not to be vnderstood, as though any man had any power in himselfe to kill it, but God giues them leaue sometimes; and by his permission (for the humbling of his children) they are able to kill them. As if he had said, This is the nature of men, that if they see an enemy grow powerfull and great, they are afraid, and thinke, How shall wee escape? how can any be free from danger, when such persons are set vp? But why should you be so troubled at their promotion? or why should you be afraid? When they haue done their worst, what can they doe? The most is to trouble you a little, and to send you out of this house of clay to heaven: They can goe no further but to the killing of the body. But if you will feare profitably, and so as you shall be the better for it, I tell you whom you shall feare, and I reapeate it againe, that you may the better marke it: I say, *Fear him, that after he hath killed the body, can kill the soule too.* And if you feare him, you need not feare men: for this true feare will cast out all false feare. So *Eccles. 12. 13.* the holy Ghost saith, that *this is the end of all, to feare God, and keepe his Commandements.* And *Prover. 1. The feare of God is the beginning of wisdom.* Would we then haue the beginning and perfection of wisdom, and the end of all? Let vs feare God, giue him the honour of his greatnesse, and tremble alway before his face.

There are diuers reasons to moue vs with all our strength and indeuour to get this feare of God in our hearts, drawne from the benefits which will flow from it, to euery one which doth in truth embrace it.

Reasons to
make vs la-
bour for the
true feare of
God.

First, *Prou. 8. 13. The feare of the Lord is to hate euill, as pride, and arrogancie.* Where he sheweth, that in what measure any one feareth God, in the same measure he doth loathe and detest all euill: yea not onely the open and abominable sinnes which the world doth condemne, but the most secret and hidden. For he sayth not, to hate euill, as murder and adulterie, but pride and arrogancie, those which lie in the heart, and doe not shew themselves to the world: yet he that feareth God, will hate them.

This is one excellent priuiledge that hee hath that feareth God, that he will not offend God, because he hateth what euer might

Genes. 39.

might displease him. So that hee is fenced against all secret wickednesse. As wee may see in *Ioseph*, though he might haue done that euill to which he was solicited most secretly, so that no man could haue espied or perceiued it, yet he would not for all the world consent: and the reason was, The feare of God made him hate it in his heart: and hating it inwardly, he would neuer practise it outwardly. So *Iob* speakes of himselfe, that he could haue borne out oppression, and haue made all stoop to him, no man would haue gone about to find fault with him: yet he durst not for all that: for Gods iudgement was terrible in his eyes, and he could not be deliuered from his Highnesse: and this was that that kept him from doing wrong, though no man durst haue gone about to haue sought reuenge against him.

Iob 31.

2.

Acts 9. 6.

Secondly, the feare of God, if it once thorowly doe possesse the heart, will make one pliable and frameable to Gods will, though it be neuer so contrary to his nature, and former behauiour: As the example of *Paul* will shew: for when God comes to him, and fills his heart full of feare and terrours, and strikes him downe to the ground, and lets him see his power and Maiestie, and then after beginnes to reason the matter with him, and shew him that he is a persecutor of Christ Iesus; then he is presently quiet, and saith, Lord, what shall I doe? That which all the preaching in the world could not doe, nor all the miracles that he had seene and heard, that did this feare of God worke in a short time, and did so effectually change him in that little space, that he neuer turned backe againe. He might haue thought, What would men say, if I should turne from persecuting to preaching? and all on the sodaine to be a Minister of the Gospell, that was a persecutor? What will the high Priest say, from whom I haue letters? They may deeme me inconsistent and to doe them iniury: and many other reasons might he haue had to haue with-held him from obedience: but all is nothing now, the true feare of God casts off all obiections; for it so suppresses the lusts of the flesh, and makes the strength of sinne so much to abate, as that he regards nothing in all the world, so that God may be pleased, and himselfe may be reconciled vnto him.

So *Esay* Chap. 6. vers. 5. God did send him about such a message,

message, as he knew would be full tedious vnto him, and goe against his stomacke, namely, that he must preach to harden the hearts of the people, and be a Minister of death to his hearers: which was as bitter as death to him, so as his flesh would neuer haue yeelded vnto it. But now God comes not onely with the bare Precept, for that would haue done little good, the thing was so contrary to *Esay*: therefore he shewes himselfe to him in a Vision, and lets him see his Maiestie, in such a fearefull sort, as that he cries out, *What shall I do? I am a man of polluted lippes, and dwell among a people of polluted lippes, I shall surely die, for I haue seene the Lord.* When he was thus thorowly terrified, and the pride of his flesh was beaten downe with the apprehension of Gods fearefull Maiestie, then when God askes, who will goe? hee is ready, and saith, Lord send mee. And so God sends him, and hee goeth immediatly, and willingly.

There is no disputing now, nor reasoning of the matter. For all the obiections that men make, (that they thinke that Gods Commandements be hard and grieuous; and why should they deny themselves? why should they not haue their pleasure?) come hence, that they feare not God, nor thinke of his greatness. For if they could bring their hearts once to consider of his wonderfull power, they would soone stoope, all arguments would fall to the ground, and all would be quiet and still. For this will tame the fiercenesse and boisterousnesse that is in mens hearts, and make them gentle and calme. As we see in *Iob*, though he was a very good and patient man, yet when his flesh began a little to worke, and his heart was disquieted, and vexed by the words of his friends, then he would needes be dealing with God, he thought he had reason to speake, and imagined that he could say much for himselfe; he would fill his mouth with arguments and saie he would haue God to come to heare what he could speake in his owne defence, and hee would prooue that great wrong was done to him. But now when God comes and declares his workmanship in the Snow and Ice, and some other

Iob 38. 22, 23.

Iob 42.

to giue his answer before him, that he should sit in the seate of iudgment, and on the bench, and God stand at the barre: he was like to dispute well with God his Creator, that did not know the nature of the least of his creatures. When God had argued him with him thus a while, and he saw how great God was, and how excellent: *Iob* had no more to say, but now indeede he confesseth that hee had spoken foolishly, but he would do so no more, he would now be still, and be content to beare Gods hand, let him doe what he would, if he would kill him, he was content to die, but he would neuer dispute with God any more, So we see how quiet *Iob* was now, and what good and notable effects this feare of God will worke in our hearts, if it once soundly and thoroughly possesse them.

Iob 13. 15.

2.
Psal. 34. 9.

Furthermore, God hath promised, that hee that feareth him shall want no good thing. He may want that oftentimes which his wicked flesh would haue. For indeed nothing is more hurtfull and pestilent to a man, then they which his flesh doth most eagerly pursue and hunt after, and with greatest vehemency desire: and on the contrarie, nothing is more truly profitable and good for the soule, then that the flesh, and the lusts of it, should be mastered and crucified. Therefore it is true, that he that feareth God most, shall sometimes want those things which his flesh would haue, because they would do him hurt, but he withholdeth no good thing from him: that which indeed is good, and the word, and wisdom of God shewes to be good, and will by effect shew it selfe to be good, that he shall neuer want for him, nor his. This alwayes bringeth Gods blessing with it wherefoetter it comes. So that, would we be holpen against our sinnes, and haue the pride of our flesh subdued, and be quickened to obedience? Would we be rid of all euill things, and want no good thing? The very pathway that leadeth to these, is the feare of God: which is alwayes accompanied with the blessing of God, and brings it aboundently on vs and ours, *Psalm 112. verse. 2. His seeds that feareth God shall be mightie upon the earth: Mightie, will we think? How can that be? What hath he to leaue them? How can they be mightie, when he hath nothing to bestow on them? Yea, hee hath enough: for he addeth, His children shall be blessed. It is not lands, and liuings, and great possessions, that makes ones children great: for one*
may

may haue them, and yet he hath no promise, but that himselfe and his children shall haue the curse of God vpon them while they liue, and be cast into hell fire, and euerlasting damnation, when they die. But it is the feare of God that makes a man happy himselfe, and that will leaue a good and happy state vpon his children after him, For this brings the blessing of God vpon himselfe, and vpon his seed after him, that they shall continue happy so long as they continue fearing God.

Use 1.

The vie that we must make of this, is, that so farre as we would haue our wants supplied, and the blessing of God vpon our soules and bodies, and aboundance of all things both for this life, and the life to come; we must labour to bring our hearts to the true and right feare of God; that we may tremble before his greatnesse, and reuerence and dread the great name of the Lord of Hosts.

The way to attaine to this, is, first to deny our selues, to renounce vtterly our carnall wisdom, as he saith, *Proverbs 3. 7.* *Be not wise in thine owne eyes: but feare God and depart from euill.* If one will debate the matter according to the fleshly wisdom of men, and say, he hath reason to do that he doth, then surely he will neuer haue reason to be religious, and serue God: for that is against his carnall reason. For *Salomon* would haue vs feare God: and how should one come to do that? He must not be conceited of his owne wisdom; he must not thinke well of carnall reason, nor be ruled by it: for the wisdom of the flesh is enmity to God in all things. Yea the carnall wisdom of a spirituall man is enmity to God and goodnesse; and so long as one followes it, hee shall neuer feare God. As wee may see in *Eue*, when shee would consult with carnall reason, that the diuell had put into her head, and began to thinke with her selfe, Surely this fruite, hath a good colour to the eye, and it is pleasant to the taste, and I shall get much knowledge by it, and be made like to God, so that my state shall be much amended: (for this the diuell had perswaded her of) then she fals to eate the forbidden fruite, and to tempt her husband, and to do any thing the diuell would sollicit her vnto; and feares God no more then if she had beene sure there had beene no God.

The meanes
how to bring
our hearts to
the true feare
of God.

Rom. 8. 7.

The second thing we must do, to obtaine the true feare of God, is, to aske it of him, to confesse, that of our selues we haue

Job 42.

to giue his answer before him, that he should sit in the seate of iudgment, and on the bench, and God stand at the barre: he was like to dispute well with God his Creator, that did not know the nature of the least of his creatures. When God had argued him with him thus a while, and he saw how great God was, and how excellent: *Iob* had no more to say, but now indeede he confesseth that hee had spoken foolishly, but he would do so no more, he would now be still, and be content to beare Gods hand, let him doe what he would, if he would kill him, he was content to die, but he would neuer dispute with God any more, So we see how quiet *Iob* was now, and what good and notable effects this feare of God will worke in our hearts, if it once soundly and thoroughly possesse them.

Job 13. 15.

2.
Psal. 34. 9.

Furthermore, God hath promised, that hee that feareth him shall want no good thing. He may want that oftentimes which his wicked flesh would haue. For indeed nothing is more hurtfull and pestilent to a man, then they which his flesh doth most eagerly pursue and hunt after, and with greatest vehemency desire: and on the contrarie, nothing is more truly profitable and good for the soule, then that the flesh, and the lusts of it, should be mastered and crucified. Therefore it is true, that he that feareth God most, shall sometimes want those things which his flesh would haue, because they would do him hurt, but he withholdeth no good thing from him: that which indeed is good, and the word, and wisdom of God shewes to be good, and will by effect shew it selfe to be good, that he shall neuer want for him, nor his. This alwayes bringeth Gods blessing with it wherefoetter it comes. So that, would we be holpen against our sinnes, and haue the pride of our flesh subdued, and be quickened to obedience? Would we be rid of all euill things, and want no good thing? The very pathway that leadeth to these, is the feare of God: which is alwayes accompanied with the blessing of God, and brings it aboundently on vs and ours, *Psalm 112. verse. 2. His seeds that feareth God shall be mightie upon the earth: Mightie, will we think? How can that be? What hath he to leaue them? How can they be mightie, when he hath nothing to bestow on them? Yea, hee hath enough: for he addeth, His children shall be blessed. It is not lands, and liuings, and great possessions, that makes ones children great: for one*
may

may haue them, and yet he hath no promise, but that himselfe and his children shall haue the curse of God vpon them while they liue, and be cast into hell fire, and euerlasting damnation, when they die. But it is the feare of God that makes a man happy himselfe, and that will leaue a good and happy state vpon his children after him; For this brings the blessing of God vpon himselfe, and vpon his seed after him, that they shall continue happy so long as they continue fearing God.

Use 1.

The vie that we must make of this, is, that so farre as we would haue our wants supplied, and the blessing of God vpon our soules and bodies, and aboundance of all things both for this life, and the life to come; we must labour to bring our hearts to the true and right feare of God; that we may tremble before his greatnesse, and reuerence and dread the great name of the Lord of Hosts.

The way to attaine to this, is, first to deny our selues, to renounce vtterly our carnall wisdom, as he saith, *Proverbs 3. 7.* *Be not wise in thine owne eyes: but feare God and depart from euill.* If one will debate the matter according to the fleshly wisdom of men, and say, he hath reason to do that he doth, then surely he will neuer haue reason to be religious, and serue God: for that is against his carnall reason. For *Salomon* would haue vs feare God: and how should one come to do that? He must not be conceited of his owne wisdom; he must not thinke well of carnall reason, nor be ruled by it: for the wisdom of the flesh is enmity to God in all things. Yea the carnall wisdom of a spirituall man is enmity to God and goodnesse; and so long as one followes it, hee shall neuer feare God. As wee may see in *Eue*, when shee would consult with carnall reason, that the diuell had put into her head, and began to thinke with herselfe, Surely this fruite, hath a good colour to the eye, and it is pleasant to the taste, and I shall get much knowledge by it, and be made like to God, so that my state shall be much amended: (for this the diuell had perswaded her of) then she fals to eate the forbidden fruite, and to tempt her husband, and to do any thing the diuell would solícite her vnto; and feares God no more then if she had beene sure there had beene no God.

The meanes
how to bring
our hearts to
the true feare
of God.

Rom. 8. 7.

The second thing we must do, to obtaine the true feare of God, is, to aske it of him, to confesse, that of our selues we haue

Rom. 3. 18.
Psal. 14. 1.

it not, but are altogether prophane: as *Paul* speaketh of all vnregenerate men, that they haue not the feare of God before their eyes, but thinke that there is no God, and liue as if there were no God. Wee must then acknowledge, that by nature wee are altogether void of the true feare of God, and begge it humbly and earnestly at his hands, and then wee are sure to obtaine it. For hee hath promised *Iere. 32. 39 40. I will giue them one heart, and one way, that they may feare me for ever, for the good of them, and of their children after them, And I will make an everlasting covenant with them, that I will not turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.* Since therefore wee haue his promise and covenant that he will put his holy feare into our hearts, and hee hath made good his word alwayes to all his servants that haue faithfully sought it, though by nature they were as sinfull as wee: let vs turne these gracious promises into seruent prayers, and then the Lord will surely bestow this precious gift on vs, as well as he hath done to others before vs.

3.

2 Pet. 2.

The last meanes to obtaine this holy feare, is often to thinke and meditate vpon Gods fearefull iudgements, which hee hath executed vpon sinners: for this will breede in our hearts a sense and awe of his Maiestie. As to thinke, that God did not spare his Angels, being more excellent creatures, and farre exceeding vs in glory and strength: but when they forsooke their place that their Creator had set them in, and rebelled against him, he cast them into hell, into extreme and endlesse torment: and keepes them fast linked and tyed in chaines of darkenesse, for a wonderfull great addition of paine, for all their sinnes, at the last day. So the old world, when they forsooke God and his Lawes and grew to bee earthly minded, and to set their hearts altogether on the world, not regarding God nor Religion; in this generall Apostasie and departing from God, hee sent a generall floud, which did overwhelm and drowne them all, so that they could not escape the hand of his iustice. So on Sodome and Gomorrah, when they grew filthy, and prophane, and were full of idlenesse, and abused the good benefits of God, he rained fire and brimstone from heaven, and deuoured them all. And in all times, when any Countrie, or Citie, or particular person, set themselues to rebell against him, he hath shewed himselfe

selfe terrible, by his fearefull vengeance and plagues vpon them. Thus the often and diligent pondering vpon the threatnings and curses of God, and the most certaine and fearefull execution of them vpon impenitent persons, will soften our hearts, and draw them more and more to stand in feare of this great God. And if we will thus deny our selues, and our fleshly reason, and pray vnto God for his feare, and labour to kindle his feare in our hearts, by calling to remembrance his fearefull, iust, and terrible vengeance vpon those that haue not feared him; this will at length bring our vnholly hearts to some dread and reuerence of Gods holy maiestie.

But that wee may not deceiue our selues, and thinke either that we haue not the feare of God at all, because we haue it not perfectly; or else thinke that we feare him, when indeed we do not, it is good that we consider some markes whereby we may rightly discern of our estate herein.

One true note of this feare of God, is, to feare the word of God: as *Esay* saith, Chap 66. verse 5. *Hear the word of God, ye that tremble at his word.* As if he had said, I would that all my hearers would profit by the word of God, which I speake vnto them: but I know that none will make vse of it, but onely those that feare it. As also the Prophet *Habacuk* 3. 16. when he heard Gods threatnings, he feared, and his bellie trembled, and rotnesse entred into his bones, and he was wonderfull dismayed and terrified. If then the threatnings of Gods word can terrifie vs, and make vs tremble and afraid to do those things which he hath forbidden; or if when we haue committed sin, they make vs confesse it, and humble our selues before God, this is an vndoubted token of the feare of God. But if thou sayest thou fearest God, and reuerencest the Maiestie of the most High and yet carest not for his word, though it threaten neuer so much, nor for his iudgements denounced by his Minister: it is most sure that thou hast no feare of God in thy heart. According as God complaines by the Prophet *Amos*, that if the Lion did roare, all the beasts of the field would tremble: but they were more beastly then beasts, and so senselesse, that let God roare and roare againe as long as he would, yet they cared not, nor were afraid at all. So that the beasts stood more in feare of the Lion, then they did of God. When we heare the threatnings

True notes
of Gods
feare.

Amos 3. 8.

of God denounced powerfully against couetous, deceitfull, and cruell persons, against fleshly minded men, who onely seeke for earthly things; and scoffers, swearers, liers and the like: if we did truly feare God, wee could not chuse but feare his terrible threatnings, as the Prophet did, *Psal. 129. 130.* and all the people *Ezra. 10. 9.*

But herein most men bewray their shamefull hypocrisie; that if a great man, did threaten that they should be cast into prison, and there lie all their life; or that they should be put to death, they would shake euery ioynt, and shew their feare in their face, so that no man could make them merrie in such a case, but they would lament bitterly: but let God threaten and protest, that he will curse them, and damne them, and cast them into hell for euer, they are not a whit afraid, they can go as chearefully, as though there were no danger: yea, they will make oftentimes a mocke and scoffe at these iudgements. What a plaine and palpable dissembling is this, that men will pretend to feare God aboue all, and yet will be much more afraid, if a man do but threaten to exclude them out of their house, then if God threaten to turne them out of heauen? that one angry word of their Land-lord will feare them, but twentie threatnings out of the Scriptures of God, will nothing moue them, nor worke vpon them. By trying our affections to the word of God then, we may see our affections to God himselfe: either in loue (for he that loues Gods word most, may assure his soule that he loues God best;) or in feare: for he that most trembleth, and is most humble at Gods threatnings, he carrieth the greatest reuerence towards God himselfe: as he also, that puts greatest confidence in the promises of God, doth most faithfully trust in God.

Another sure marke of this true feare, is, that it will cause one to depart from euill: so that he will not onely confesse and say, indeed it is naught, and it is my fault, and my nature, and I would I could leaue it; but it will worke a separation betweene sinne and the soule, so that he will depart from euill, what danger soeuer ensue vpon it, and will not be allured by any reward to commit sin. In what measure the feare of God hath seasoned the heart, in the same measure it will worke a forsaking of iniquitie. As we see it plainely proued by the example of the three children, The case stood thus with them, that either they must bow

2.

*Pro. 3. 7.**Pro. 16. 6.**Daniel 3.*

to the filthy Idoll, which was before them, or burne in that flaming fornace, which was prepared for them that would not worship it.

Either they must purchase and procure the wrath of God, or suffer the wrath and displeasure of *Nebuchadnezzar*: but having the feare of God within them, it gaue them courage and boldnesse, that they feared not *Nebuchadnezzars* threatnings and power, but stood resolute for the cause of God, and shewed the King plainly, that they would not dishonour God, neither in hope of his fauour, nor feare of his anger. If God would, they knew that he could deliuer them: if he would not, yet this they let him know, that they would not incurre Gods displeasure, and danger of euerlasting death, for feare of any bodily death.

But on the contrary side, so farre as any man hath not the feare of God, but feares man more then God, he will vpon euery occasion runne to euill. As if one be in some fault, that he thinkes he shall be punished for, then he will helpe himselfe by lying, and thinkes that he hath made a very good shift, if he can escape by that meanes. This is to make man a God, and God an Idoll; when one will seek to make the face of man fauourable by making Gods face angry and frowning. So they, that when they be in some distresse and need by pouertie, will venture to helpe themselues, by breaking Gods Sabbath, by stealing, lying, flattering, and guile; this is plaine, that they feare the feare of the wicked, and doe not make God their dread; for if they did, it is most sure they would depart from euill. So, he that feareth God, no hope of promotion, or outward benefit can make him consent to wickednesse. As *Ioseph* might in likelihood haue bin a gainer, and gotten much promotion, by yeelding to the wicked allurements of his mistresse: yet, he would not giue the least marke of consenting, because he was afraid to sinne against God. So *Esa. 51. 21.* *Who art thou that fearest mortall man, and the sonne of man, which shall be made as grasse? and forgettest the Lord thy maker, that hath stretched forth the heauens, and laid the foundations of the earth?*

Gen. 39. 9.

If we did rightly consider and remember the glorious and infinite power of God, and with *Moses Heb. 11. 27.* looke vpon him that is inuincible, we would not feare the wrath of sinfull men, though they were neuer so mightie. But when men forget

God their Creator, and consider not the basenesse and weaknesse of all mortall men that rise vp against him, then they will rather be seruile to man in sinne, to auoyd his anger, then obedient to Gods holy will, to escape his indignation. Therefore in the *Revelation* when he reckoneth vp a great rabble of wicked persons, and musters a great host of damnable sinners, he putteth the *fearfull* in the fore-front, and makes them the captaines and ring leaders of all the rest; Those which be not fearefull to displease God, and breake his law, but herein very audacious, and presumptuous: but for any good seruice of God, or Christian dutie to man, they be afraid to doe it; they be afraid to keepe the Sabbath, or goe to heare Sermons, least they should be counted too precise: they will not serue God least their old acquaintance and friends should forsake them, and their neighbours should iest and laugh at them. This dastardlinesse and coldnesse to doe good, but courage and readinesse to doe euill, shewes plainly that they be void of the true feare of God. For if there be the least discredit or danger for doing good, they will not be drawne vnto it, though neuer so many reasons be brought out of Gods word to perswade them. But let vaine persons neuer so little perswade them, to riot, intemperance, vnthriftinesse, or any other wickednesse which they haue beene taught to forsake, and God hath threatned to punish, they will runne headlong thereinto, and will not be restrained.

3.

Psal. 112. 1.
Psal. 128.

The third and last note of the true feare of God, is, to delight in Gods Commandements, and walke in his wayes; as he saith, *Blessed is the man that feareth God, and delighteth greatly in his Commandements.* Hee that hath no delight to walke in Gods wayes but in his owne, and hath all his pleasure in talking of his commoditie and profite, not of the Word, as though himselfe were the God to be serued, and lust had the soueraignie and command of his heart, and not the Lord: such haue not the feare of God. But if one delight to confesse of Gods Law, and take his greatest comfort in speaking, thinking, and practising of his Commandements; such a one may conclude with himselfe assuredly, that he hath that feare of God in his heart, which will bring him to euerlasting life.

Hence then, the best man in this world may learne to confesse his weakenesse, and to acknowledge his wants and defects in this behalfe:

behalse: for that so much feare of men, death, pouertie, and disgrace, shewes a great want of the feare of God. This trembling at mens threatnings so much, and at Gods threatnings so little, that is in all men by nature; the great feare of losing earthly things, and the little feare of losing heauenly things; the much delight we haue in matters of this world, and the little delight in the Law of God, testifieth to our faces, and shewes plainly that we haue but a very little sparke of the feare of God.

These wants wee must see, and confesse, and runne vnto Iesus Christ, that made a perfect & absolute satisfaction, that he might supply our imperfections; and then of his fullnesse we shall haue enough to fulfill that wherein our selues come short.

The next and last dutie, required in this first Commandement, is to trust in God with all our hearts, to put our full confidence in him, and relie wholly vpon him, and him alone. This is commanded, *Proverbs. 3. 5. Trust in God with all thine heart, and leane not to thine owne wisdom.* Though thine owne reason tell thee, Now, that I haue great prosperitie and the world at will, I shall be safe: yet trust not to that, but make God thine onely stay. So *Jeremie, 17. Blessed is that man that trusts in God, and maketh him his stay: For hee shall be like the tree planted by the waters side, and shall not cease from yeelding fruit.* He shewes that he that trusts in God, shall be blessed of God, and shall be still in a flourishing estate: what ever heate, that is, stirres, and alterations, & changes, other men feele, he shall continue well, and be alway fruitfull. And indeed this is a singular happinelle of a Christian, to be fruitfull in good workes; and this is a grievous miserie, to be barren and vnfruitfull. For this vnfruitfulness proveth that men with-draw their hearts from God, and draw the curse of God vpon them selues: but so long as one trusteth in God, he shall haue a continuall Spring, there shall be no Winter, nor fall of the leafe vnto him. Faith maketh a perpetuall Spring-time. For so saith the Prophet, *That his leafe shall be ever greene.* So further he saith, *Psal 37. 4. &c. Trust in God and he shall giue thee thine hearts desire.* He that would haue what he can wish or desire, let him trust in God: for this entitleth him to all Gods Promises, yee, it giveth him interest in God himselfe, and having him he can want nothing.

The way whereby we should come to this trust in God, is, to

The first
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meditate of his power and goodnesse; to know that he is able to helpe vs, though wee haue all the world against vs, and contrariwise, that vnlesse God doe helpe vs, all the world, and all the helpes in the world, shall be no furtherance to vs.

Then also to consider his exceeding great and precious promises, made to all them that put their trust and confidence in him: also to call to minde the happie successe which Gods people haue alwayes found in all dangers and distresses, when they haue wholly cast themselues vpon him: & likewise what snares and woes they haue bene cast into, when they haue set and stayed their hearts vpon lying vanities, and not fully rested vpon God. These meditations often arising, & nourished in our hearts, will bring vs at length to leane to him, & build onely vpon him, who is our all-sufficient helpe and stay, and vnremouable foundation.

Vse 1.
Psal. 37.

The vse of this, is to teach vs, to labour to get confidence and trust in God, that so we may haue our hearts desire, and may alway flourish; that though heate come, though temptations and calamities befall vs, & all things seeme to be tossed vpside downe, yet so long as we can trust in God, and waite for mercie, we be in safetie. For so God hath said, *Psal. 125. They that trust in the Lord, shall be as mount Sion, that can not be removed, but abideth for ever. As the mountaines are round about Ierusalem, so the Lord is round about his people: from henceforth even for ever.* And speaking further in the same Psalme, of such as stay not their hearts & hopes on God, that they turne aside after their crooked waies, and the Lord wil leade them forth with the workers of iniquitie. It is euident then that as vnbeleefe filleth the heart full of restlesse and miserable feares, and casteth vs into a raging sea of sinnes and sorrowes: so trust & confidence in God, pacifieth, comforteth, and strengtheneth the soule, and keepeth vs alwaies safe and sure vnder his defence & protection, so as in the midst of troubles and dangers, we shall be able to say with the Prophet, *Psal. 46. 1. God is our refuge and strength, a very present helpe in trouble. Therefore will we not feare, though the earth be removed: and though the mountaines be caried into the midst of the sea.* So much be spoken of the manifold mischiefes that vnbeleife brings vpon men, & of the great happiness which all they shall inherite, which haue their hearts possessed with confidence and trust in God: it is now profitable for

vs,

vs, to set downe some markes and notes of our trust and affiance in God.

The first is, to vse all good meanes faithfully to serue Gods providence. No man is more diligent in putting all good meanes in practise, then he that hath a most constant and firme faith in God, as we see in *Jacob*; he had a promise, that he should preuaile with men, sith he had preuailed with God; and should not now be called *Jacob* any more, one that takes man by the heele, but he shall be called *Israel*, one that so wrestleth with God; that he preuaileth with him. When *Jacob* receiued this promise, and did fully trust in God for his deliuerance, yet he was not slacke in vsing any meanes that might pacifie *Esau*. Nay could he haue vsed more wise and good meanes then he did? but still honest meanes. For forthwith he sends him presents to asswage his wrath, and sends them not all together, but sets a distance betwixt one and the other: that so this pause might make him to digest them the better, and his wrath might by little and little goe out; otherwise the flame might haue bene so great, that it would haue made him deuoure and consume all, if they had come to him all at once. And further he commandeth them all, to do obeytaunce, and call him my Lord *Esau*, in great wisdom and discretion: for, giue a couetous man wealth enough, and an ambitious man honour enough, and you may leade him whether you will.

Notes of true confidence,

Gen. 32.

Likewise *Paul*, when God had promised to bestow vpon him all that were in the ship, he would not neglect the meanes: for when the Mariners would craftily haue gotten themselves away in the boate, hee suffered it not, but tels them, that if they went away, they should be all drowned, as they should in deed. For as God had appointed to saue all, so he had appointed to saue them all together, and by their staying together, one to help another. So for our feeding, he that would say, he trusts that God would feed him, yet would not stirre his hand to put meate into his mouth, all men would say that he counterfeited: for he that trusteth that God will feed him, will eate that meate which God hath appointed for his nourishment. So that man which hopeth for a croppe, will not sit at home and be idle; but he that trusteth that God will giue him a good haruest, will be diligent in seede time, and performe other points of good husbandrie; and he that vseth this in conscience to God, sheweth, that he doth trust.

Act. 27. 31.

trust in God. So for the soule: if you say, I trust God will giue me euermlasting life, then you will pray, then you will heare the word, then you will meditate vpon the word, and receiue the Sacraments; otherwise if you will persecute the Ministers of God, and be troublesome to those that teach you, and be careless of all Gods ordinances, these words be but wind, you doe not trust that God will saue your soule, what euer brags you make. And in truth, though there be many amongst vs, that say, they hope to be saued as well as the proudest (as they that be proud, alway thinke others as proud as themselves) yet they doe but deceiue their owne hearts, they haue no faith in God for their saluation: for if they had, they would harken, confesse, and learne, and keepe themselves vnspotted of this wicked world, and doe other things which God hath appointed as meanes for our saluation: and hath no more promised to saue any without them, then that one should liue without meate.

2.

A second note of this true confidence, is, Not to be discouraged when wee want the meanes. As when we haue them we will not trust in them, so when we want them we will not be dismayed, if wee put our confidence in God; for the heart is neuer dismayed till the hope be gone: and if God be our hope, then so long as he remaines, our comfort remaines, as wee see in *Dauid*, 1. *Sam.* 30. when he was spoiled, all at once, of his house, goods, wife, children, by his enemies; and his owne company were also readie to depriue him of his life, and to stone him to death, euen then he comforted, and encouraged himselfe in the Lord his God. All his present losses and dangers, did not so much dismay him, as his firme confidence in God did hearten and strengthen him. But this is the miserable corruption of our nature, that if all these outward things be gone, then we sit downe discontented and discouraged, and thinke that our case is desperate and we vndone: but if riches and outward matters flow in, and we haue the world at will, then as the rich man in the Gospel, we say, though not in word, yet indeed, *Soule take thine ease, thou hast store layde vp for many yeares.* And why should he giue his soule allowance to take it ease? Not because his heart was full of Gods promises for that had bene a good reason, and matter of sound reioycing; but because his barnes were full of corne: & this was to withdraw his heart from God. For whosoever placeth his safetie in his wealth,
make,

makes an Idoll of his wealth, and sets it vp in the roome of God.

Therefore *Iob* proueth by this, that he did trust in God, for *Iob 32. 34.* he did not reioyce in his goods; he was not glad that he had much gold, and many Cattell, and grounds, for he knew that God did not loue him one jot the better for that: and all his wealth could not keepe one crosse from him, or prolong his life one minuite of an houre, and therefore he did not much reioyce to see these things come in by heapes: and so when all was gone he had soone made his accounts, *God hath giuen, God hath taken, Iob 1. 21.*

blessed be the name of the Lord. When I had them, I was not the better, I did not trust in them; and therefore now they are gone, I am not much vexed: it was no part of my happinelle to haue them, neither is it any part of my misery, that I haue so suddenly lost them. But this our discouragement and murmuring, when we want the meanes, shewes that we trust not in God, but in them: for if we liue at Gods finding, who must prouide for vs but he? *No mans life consists in riches,* saith Christ. If God be our Father, and vndertake to maintaine vs, why are we not content with his promises? What though he keepeth things in his owne hands? it is because we know not how to vse them. But this is the matter, wee would be our owne Gods, (as it were) and liue at our owne finding. And in this case we be farre more foolish then our children: for they doe not trouble themselves to thinke, How shall I bring the yeare about? how shall I get prouision for the next yeare? or, what if ill weather come? &c. But they are merry, and cheerefull, and trouble not themselves with distrustfull and needlesse cares, but make account that their parents will see them prouided for, and not suffer them to want any needfull thing: and therefore when they need, they goe to them with hope, and haue successe accordingly.

Should we not doe so to God? if we did in truth (as we say we doe) account him to be our Father, and trust in him, ought not we to giue so much credit to him, as our children do to vs? Why should we not thinke our selues sufficiently prouided for, if we haue his promise? If we could indeed come to make him our trust, we should vnloade our hearts of much discontentment, and disquietnesse: and this would cause vs to liue farre more chearefully then now (by reason of our vnbeliefe and distrust) we doe, or can doe.

The last signe, to know whether we trust in God or not, is, to examine whether we seeke his loue and fauour: for that which any man maketh his trust, that he doth most labour to obtaine. What doth any man speake of most in the day? and thinke vpon most in the night? and seeke after most in all his life? If it be lucre, then he trusts in lucre. So, that man that seeketh his happinesse, and placeth his felicitie onely in pleasure, he will most seeke and strue to get his pleasure, & is most vexed if it be taken from him. But he that trusteth in God, will labour most to get the loue and fauour of God, because he knoweth he can haue nothing from himselfe, or any other, but onely from God. As in the 62. *Psalme* and the 11. and 12. verses, he setteth downe reasons why we must not trust in man, nor in riches, nor in any outward thing: for *Power belongs vnto God*, and mercy belongs vnto God, and he will reward euery man, not according to his wealth, or friends, but according to his workes. All the men in the world, and all the riches in the world, haue no power to helpe vs, vnlesse God put it in them; for all power is his owne. And so for mercy, there is no compassion of any man or Angel, which they haue not from God; whatsoeuer kindnesse they shew vs, we must confesse that it cometh originally from him. Since then all power is reached from Gods hand, and all mercy is deriued from him, that nothing neither can helpe vs, or if it could, yet would helpe vs, but so farre as he puts both the power and will vnto it; therefore they that beleue this, cannot but seeke Gods fauour: for then they are assured that nothing can be able to hurt them. Yea God can make all things (so farre as is profitable) willing and readie to doe them good.

The



The second Commandement.

Exod. 20. 4. *Thou shalt not make to thy selfe any graven Image, nor the &c.*

In this second cōmandement, all false meanes of Gods worship are condemned, & the true meanes required: The parts are the.

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Forbidding

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Superstition, and all will-worship.

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is *Iehouah*: First, one and the same for ever in all his attributes and actions; and a *strong God*, (for so the next word signifies in the originall) and therefore perfectly able to saue and destroy; and a *iealous God*, louing chastitie in his Spouse with a most feruent loue, and abhorring spirituall whoredomes with most extreame hatred. Partly from his workes, first generall to the whole Church, as taking them for his peculiar people, and marrying them to himselfe, which is implied in that he calls himselfe their God. Secondly, from his speciall rewards, both in iudgment against false worshippers, whom he will grievously plague in themselves, and in their seed, *to the third and fourth generation*: And also in mercy to the true worshippers, whom hee will wonderfully bleesse, not onely in their owne persons, but also in thousands of their religious Posterity.

Thou shalt not make to thy selfe any graven Image, nor the likeness of any thing that is in heauen, &c.

Doctrines.

Mans nature
is prone to i-
dolatrie and
superstition.

First, in that God sets downe this Commandement, so plainly, in so many words, and confirms it by so many strong reasons: hence wee may gather this generall Doctrine. That our nature is wonderfull prone to Idolatrie, and wee are very apt and ready to worship God falsely and superstitiously. For if it were not so, why should not hee content himselfe to be as short here as he is in most of the rest? But wee see, for this and the Sabbath how amply hee sets them downe, abounding and fencing them on euery side with strong reasons: which declares that hee knowes vs very willing, vpon the least occasion, to breake out from keeping of them. As we may marke: first he saith, *Thou shalt make to thy selfe no Image*. None? might some carnall man say. Indeed we will make no Image of any earthly thing, for that is too base to represent God: but for heavenly things, they be more excellent. Therefore to prevent this, God shutteth out all excuses, and saith, that no man must make the image of any thing, *in Heauen, or Earth, or Sea*, or in any place wherefoeuer. But yet flesh and blood would shift and say, Indeed it is true, we must make no resemblance, or Image, or peece of an Image, or any thing to that intent to giue a-
ny

my diuine worship to it, and honour it as God: but wee honour them with an inferiour worship, reseruing the chiefe and highest to God himselfe. Nay, sayth God, *Thou shalt not bow downe to them, nor worship them.* Neither giue them the greatest honour, nor the least honour, nor any honour at all. So that God meets with euery obiection, that our flesh might haue no pretence of breaking this Commandement left vnto it.

Then the grieuous threatnings that God vseth to terrifie men from it, shewes that they are readie and willing to bee drawne vnto it, and that there is a strange pronenesse and inclination in euery mans nature to this sinne of false worship. So, *Deutero. 7. 25. 26.* God labours with the people of Israel there, that when in the land of Canaan, they met with Idols, couered with gold and siluer, they should not couet one parcell of the plate, or meddle with it: for if they did, it would insinare them, and make them remember the Idoll, and from remembring, fall to liking, and at last to worship it. Therefore it is an abomination to God, and he that will keepe a peece of gold of the Image, it is the next way to make him a worshipper of the Idoll.

This appeareth also by the examples of the children of Israel, which were the Church of God, and the seede of *Abraham*: for all the world beside were heathenish, and the whole earth was ouer-flowne with the Sea of Idolatrie. But these Israelites were but a while among the Egyptians, and wee see how soone they were infected with their disease: But when God had puld them out of that hell of the world which was so stuffed with all such abomination, and brought them into the Wildernesse, where they were alone, and no people else prouoke them to it: yet, when *Moses* that restrained them, was away but fortie dayes, they tooke libertie; and the lust that had beene smothered by his presence, now burst forth in his absence, and they gaue themselues and their best Iewels to the erecting of an Idolatrous Calfe. And after, when God had brought them into the land of Promise, and they had beene there a while, they could no sooner haue any little time of ease and prosperitie, but presently they ranne a madding after the Idols of the Land: so that God was faine, almost

most continually, to keepe them vnder with affliction and trouble. And after when *David* and *Salomon* had reigned many yeares, and most faithfully established the pure worship of; it might haue bene thought, that in that space, all reliques and remembrance of Idolatrie had bene quite banished and swept away, so that no man should euer haue perswaded them to that course againe. But no sooner had *Ieroboam* departed from the house of *David*, and set vp the two Calues, but without any stay, the whole ten tribes, generally, became worshippers of Calues: so that these infectious Idols, which he set vp, did them more harme, then all the good examples and instructions, that were in the dayes of *Salomon* and *David*, could do them good. And when *Reboboam* had a little ease, he began to set vp Idolatrie, and the people readily yeldded vnto him, so that both *Israel* and *Iudah* were quickly ouerrunne and polluted with that false worship. And after, when *Hezekiah* came and stood for the service of God, and so neare as he could, swept out all monuments of Idolatrie from *Iudah*: yet shortly after, when *Manasses* came vp, the people were turned the wrong way againe, and more mad then euer before; for then he would kill all that would hold vp their heads for Gods true worship, and not yeld to his intuentions: so that hee filled Ierusalem with innocent blood, from corner to corner.

2.King.21.16

The like might we see among our selues in Poperie, no wall, or window, or house, or Church, which was not full of Images: for when God withdrew the light of his word and Spirit a while, all was ouerwhelmed with Idolatrie, so prone is our nature to this spirituall whoredome.

Use 1.

To auoid all
meanes that
may entice vs
to Idolatrie.
Nehe 13.26

The vse of this is, to teach vs to auoyd all meanes and occasions, that may draw vs to this haynous sinne. In which thing when *Salomon* was not very circumspect, but would marrie with superstitious wiues, how quickly was he ouertaken with their superstition? Wherefore, if we haue any care of our selues and conscience to keepe our selues from Idolatrie, let vs beware of the companie of Idolatrous persons, and reading their bookes, or fastning our eyes vpon their idols. For as the wife that wanders from her husbands house, and is an ordinarie companion with wicked adulterers, is in continuall danger to be

bee enshared and polluted by their cursed allurments: so it is impossible, that one should converse with Idolaters, and not receiue some taint of their superstition. For as an Adulterer will first strue to draw the Wiues minde from her Husband, by accusing his government and dealings, as hard and vniust; and afterwards endevour to entice her to his lure: so it is with these spirituall Adulterers: First, they will doe what they can to bring vs to dislike Gods service, and his Ministers and Ministerie: (as indeede our loue to Christ, and his Word and Ministers is not so hot, for the most part, but that a few clamourous and false accusations, will quickly coole it) and then, having withdrawne vs from the true worship of God, we are easily caught and perswaded to any thing: so that no opinion can be so phantasticall, and hereticall, but if the Author of it, can bring vs out of liking with Gods seruice, and his Ministers, we shall be ready enough to embrace and follow it.

Therefore since our Nature is so prone and inclinable to this sinne, wee must not thrust our selues into the companie or place of Idolaters, lest that which hath poysoned and infected others, may corrupt and infect vs also.

Further, this confuteth the rash boldnesse of many, that (nothing considering their owne nature, nor the contagion and poyson of Idolatrie) dare say, that none shall be able to peruert, or make them worse. Indeed many men say to their shame, that none shall make them worse. For howsoeuer it cannot be, but some addition will be made to their sinne, yet they be so bad already, that they can hardly become much worse by any companies: yet many such there bee so bold, that they thinke it a childish thing, to feare lest they should be allured to Idolatrie or superstition. What, say they, should I be so simple, as to bow to an Image, or looke for any good from a stocke or a stone?

But what say they of *Salomon*, was he a foole? did he want wit? Nay hee was filled full of wisdom, and was beloved of God; yet when hee would be familiar with Idolaters, hee could not keepe himselfe, but he was ouertaken with Idolatrie. So in 106. *Psalme*, from 35. to 39 verse, he sheweth the cause, progresse, & reward of Idolatrie in the Iewes: They mingled themselves with Idolaters. What came of that? Then they learned their manners, And what then? That was their ruine. There he de-

clareth, that they did not roote out Idolaters, as God commanded them, but would grow in acquaintance with them, and by that meanes followed their wayes, and manner of serving God, till at length they became so zealous and so hot, as that they would offer their owne children to the Idols. Therefore this is not courage, in them that will not feare to goe into the house of Idols, to looke on them and gaze on their ornaments, they are not afraid to see and heare Masse, and such like things. Indeed a vagrant and a runnagate, that hath nothing to lose, cares not whether he goes: it is all one to him, to goe by night or by day, to goe in the most theetish places, as in the safest: not because he hath more courage and strength, but because hee that hath nothing, can lose nothing: So these vagrants and runnagates in Religion, that haue no pietie or feare of God, care not whether they come, or what temptation they cast themselves vpon. But he that knowes his owne frailtie, and his nature what it is, and hath anything to lose or keepe, will take heede into what places and companie he resorts, least hee take hurt and infection by them. For men must not thinke, that Ministers, and other faithfull professors haue the least strength and courage, of any other, or are the most dastardly and weake men, because they will not willingly come into ill company, and among ill persons, and heare ill words: but therefore it is, because they know the curse of God to be on those that doe so, and feare their owne weakenesse and frailtie; and in this regard, as every one hath more vertue and goodnesse, so hee will with so much more care take heede of every thing that may hurt or infect him. So much for the generall, in that hee doth by so many words and arguments enlarge this Commandement.

*Exod. 20. 5. Thou shalt not make to thy selfe any graven Image,
&c. Thou shalt not bow downe to them, or worship them.*

*We must a-
void Idols if
we will auoid
Idolatrie.*

Doctrine.

IN that God forbiddeth first the making, then the worship-
ping of Idols, wee learne this doctrine, that he that would a-
void Idolatrie, must avoid Idols: as in the corporall marriage,
they that would avoid Adulterie, must avoid Adulterers.
Therefore the holy Ghost himselfe sayth, *1. Iohn 5. Babes be-
ware of Idols*: meeting with a secret obiection, that might be
made

made: Indeed I hate Idolatrie, but yet to haue Images to put me in mind of God, that I trust is no such perill. Yea, it is, for he saith: beware of Idols: if you will be freed from Idolatrie, put away all allurements, and inducements to it. And how dangerous and pestilent a thing the very Idoll it selfe is and how quickly the beholding of it, will set the heart on fire with Idolatrie, the example of *Amaziah* will sufficiently shew vnto vs: 2 Chro 25.14 who, though he was a man that in the beginning of his raigne, did that which was vpright in the sight of God, and shewed himselfe a good and valiant Prince, yet when hee hauing put the Edomites to flight, (so that they were constrained to leaue their gods and flie for their liues) when he, I say, would fixe his eyes on those Idols, hee was presently caught, euen by the very looking vpon them, though it seemed this might haue beene enough to keepe him backefrom worshiping them, because he had euen then experience of their weakenesse, in that they could not helpe the Edomites (which serued them before) out of his hands, as after the Prophet telleth him. For as the looking vpon an harlot will infect one with bodily vncleanesse, so also the looking vpon an Idoll will pollute an ignorant and blind heart with idolatrie, and bring it to confusion. Therefore *Danid* tooke another course, for hauing the Philistines in chafe, and pursuing them so hotly, that they were driuen to leaue their gods behind them, he presently caused them to be burned. Otherwise those Idols might haue proued more hurtfull to their soules, then the weapons of the Philistines to their bodies.

● But yet against this doctrine is obiected, that Images be lay mens bookes, and serue to put vs in mind of God. But this obiection God himselfe hath answered long ago, shewing what an Idoll will put one in minde of, and what an Image will teach. For so it is in *Hab. 2. 18* *What profiteth the Image? the maker thereof hath made it an Image, and a teacher of lies.* Where the Prophet telleth vs, that Images be teachers, and as they call them, lay-mens bookes: but what be their lessons that they teach? Euen lies. And what get the Schollers of these teachers? Euen the curse of God. For so he saith, *Woe vnto him that saith vnto the wood, arise, and to the dumbe stone, it shall teach thee.* Yea, but (some say) no man will be so foolish, to say to the stone, Arise.

But indeed they doe say so: for in that they kneele downe to them, and knocke their breasts before them, and creepe unto them: all this implyeth, that they hope to speede the better for that wood or stone, and by that meanes to get themselves some good: and this is all one, as if they should say, Awake, arise, and helpe. We would count him a foolish person, that would say, I will goe to yonder stone, and speake to it, and intreate it, that at my request, it would take some paines to doe me good: but now whosoever goes to it, and kneeles before it, kisseth it, offers a candle vnto it, or any such like, is euen as absurd. For in so doing, he shewes that he thinkes that stone hath vertue annexed vnto it, and hath some power to blesse him and stand him in stead, therefore God giues him his wages for his worke, and saith: he is accursed.

But how vnfit Schoole Maisters Idols are to teach any lesson in Gods seruice, and how vnable to put vs in mind of God, the Prophet *David* declareth, when hee sheweth, that they be so farre from resembling the Maiestie of God, as that they be altogether vnlike to him, and farre inferiour to a base man. For *Psalm. 135. verse 15.* he saith, *The Idols of the heathen are silver & gold, euen the worke of mens hands.* They be but the worke of man at the most: and therefore, inferiour, and lesse then men: for alwayes, the worke is inferiour to the maker of it, where as a teacher should be superior to the learner. Then he describes them with a description farre vnmeet for that which should resemble God, and put vs in minde of him: (saith he) *They haue eyes and see not, eares and heare not, hands and handle not, &c.* and so (saith he) *are all those that make them, and trust in them.* that is, hope by their meanes, to fare the better: that thinke, by kissing, knocking, and kneeling, &c. vnto them, doe get any benefit; Idolaters, and Idoll makers, haue eyes and see not, eares & heare not, mouthes and speake not; they haue no vse of soule or bodie: for, if they had, they would neuer be so base minded as to hope for any good from stocke and stones, or looke to be helped by them. And these be the Schollers, that these Schoole-maisters, and these bookes doe make: they grow at length, to be as blockish and foolish as the blockes and stones that they worship.

But heere may arise a further obiection, Did not *Salomon* make Cherubins

Cherubins in the Temple; and did not *Moses* make the brasen Serpent? Why then should Idols and Images be so odious vnto vs? To this we may answer, that God forbiddeth to make an Image to our selues: now *Salomon* did not make the Cherubins to himselfe, but to God, because he had a Commandement & warrant from God so to doe. So, for the brasen Serpent, *Moses* made it not of his owne mind, but by the direction of God; so that it was no more an inuention of man, then the Scriptures and Sacraments are: for he was taught by the Lord how to make it, what forme, in what place, and to what vse. So, for the Cherubins, they were appointed of God, for speciall vse of instruction and comfort. But this maketh nothing for Idoles, to worship God by them. For, because *Salomon* made an Image at Gods appointment, may we therefore make one at our owne pleasure? And if *Moses* set vp a brasen Serpent by Gods direction, may we doe the like, by the direction of the flesh and blood? That followeth not. But for that very Serpent that God had commanded to be set vp, when men would looke vpon it with too great a reuerence, and had it in to great request, and honour, *Hezekiah* pulled it downe, and defaced it: and this is written as a thing of commendation in him. We must make no Image to our selues therefore; but if God bid vs, then we must, for then wee make them to God: and then if God say, Who required these things at your hands? we may answer with comfort, Thou diddest, O Lord.

2. King. 18.6.

Now as the Doctrine is true in generall, all Idols must be a-
 voided and taken heed of; so they are most dangerous and dam-
 nable, and most to be abhorred, which are in greatest credit and
 estimation. As namely, first, such as are made to represent any of
 the three persons in Trinitie, the Father, the Sonne, and the ho-
 ly Ghost: and these, whatsoeuer pretence and purpose man
 hath in setting them vp, are simply euill. therefore *Deuteron. 4.*
12. Moses te is the people, that when God came purposely to ma-
 nifest his power most euidently and gloriously vpon them, & to
 speake in their eares, yet he shewed no Image or resemblance of
 himselfe, but they heard onely a voyce; for which cause he war-
 neth them, that they should not in any case goe about to make
 any Image, whereby to represent God vnto themselves. So the
 Prophet *Esay* Chap. 40. verse 18. *Whereunto will ye liken me? what*

Isaiah. 40. 17.
Dan. 4. 32.

similitude will ye make of me? There he shewes that the cause of making Images to resemble God, is, for that men doe not conceiue of him, and his greatnesse, so as they should. For if heauen and earth, and all things therein be compared to him, they are not onely nothing, but euen lesse then nothing: and therefore what thing can they find meete to set forth his Maiestie? What comparison is there betwixt a spirituall substance, and a bodily? betwixt an infinite thing, and that which is finite? betwixt him that containes all things in himselfe, and that which is lighter then vanitie it selfe.

Therefore it is a most blasphemous debasing of his Maiestie, to goe about such resemblance, and is so farre from lifting vp our hearts vnto him, that it draweth our hearts down from him, making vs conceiue carnally of him, as of those things which we see with our naturall eyes. If we should see a man, bow down to snakes and toades, and the most contemptible creatures, affirming that he yeelded them this worship, in honour and reuerence to his Prince, because these did resemble him, were he not to be condemned of great abuse and dishonour to his Prince? For these base and vile things are no way fit to put vs in minde of our honourable Soueraigne. What? can you finde no better thing whereby to represent your Prince, then a toade? Now there is a thousand times more agreement betwixt the mightiest man, and a toade, then is betwixt God and the most glorious Idoll. For a toade is a creature of God, as well as the greatest Potentate: but an Idoll is the workmanship of mans fingers, and an invention of the diuell. A toade hath life and sense, wherein it something resembleth a man. But to set God out by an Idoll: him, that is life it selfe, and giueth life, sense and motion to all, by that which is voide of all life, sense and motion: him, that is infinite in wisdom & power, by the workmanship of a weake and foolish man; what a shamefull, and horrible impietie is this against his heauenly Maiestie? But here some obiekt, that indeed God the Father, and the holy Ghost be meere spirits, and cannot be represented by any thing: but what say you of God the Sonne? He tooke vpon him the nature of Man, may not one make an Image of him? But can wee make an Image of Christ, vnlesse we leaue out the chiefe part of him, which is his diuinitie? For it is the Godhead vnited to the manhood, that makes him

Ag. 17. 28.

him to be Christ. What were that then, but to separate those things, which God hath ioyned vnseparably together? which is accursed. And in so doing, what difference doe wee make betwixt Christ and the Theete that hung on the Crosse with him? Therefore this is an absurd and wretched resemblance. But if we would see an Image of Christ, looke vpon poore Christians, that walke vp and downe amongst vs; for they be flesh of his flesh, and bone of his bone: and in them is a liuely resemblance of him, and they haue a body and a reasonable soule, as he hath, and the graces of his Spirit in them. But for the Idoll, he that will say, he can be better put in minde of Christ by gazing on a Picture painted on the wall, or an Image hanged vp in some place, then by looking on poore Christians, for whome he shed his blood, and in whome he dwels continually by his Spirit; he shewes himselfe to be as blind and ignorant as his Idoll. Sith then Christ is both God and man, and the maine thing that makes him Christ, is his Godhead, let vs know that it is a wicked thing to make an Image of Christ, seeing that wee can no way resemble that which chiefly makes him Christ. But would wee see Christ crucified before our eyes, and withall be made partakers of the merit and efficacie of his death and passion? Looke vpon him in the ministerie of the Word and Sacraments, and there we shall not onely behold him, but also enioy a blessed communion with him.

Christians doe
most fitly re-
semble Christ.
Ephes. 5. 30.

Galat. 3. 8.

A second Idoll of this kinde, so highly esteemed, is the Masse; wherein men seeke not a representation of God, but a transubstantiation of him, and vndertake to turne the corruptible creature, not into the Image (as the Apostle cheageth the Gentiles, *Rom. 1.*) but euen into the nature and substance of the incorruptible God.

The Masse
an Idoll.

A third Idoll of this sort, is the Popish Crosse: vnto which diuine worship by the Papiests is ascribed, and from which wonderfull holinesse and perfection is expected, and by which themselues and all their seruices are (as they thinke) sanctified. As, in the Lords Supper, the Bread is stamped with th signe of the Crosse, and both Bread and Wine are crossed by the hands of the Priest: So likewise in Baptisme, such confidence and trust was put in it, that they thought their children were not sufficiently baptised, vnlesse they were also crossed.

Popish Crosse
are Idols.

Unlawfull to
dedicate set-
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1 Cor. 10. 7.
Exod. 32. 6.

Use 1.

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of Images
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Seeing then the worshipping of Images is the worshipping of Diuels, as is sayd, *Psal. 106. 36. 37. They serued their Idols, which were their ruine: yea they offered their sonnes and their daughters vnto diuels.* (For he that doth Gods worke, he worships God; and he that doth the diuels worke, he worships the diuell.) And seeing all Idols be condemned in Gods service, because they haue no warrant from God, and he hath not appointed any signification of them or instruction to be given by them: this serues for the reproofe of all those that haue bowed downe vnto them, kissed them, or vsed any homage vnto them. For in *Esay 66. 3.* he sets downe this as a note of an vnregenerate man, *to kisse an Idoll.* It is a sufficient prooffe that one is an hater of God, and a worshipper of the diuell, if hee doe worship and blesse an Idoll. For by worshipping it, in this Commandement, hee meanes not, to account it as God, but to thinke that by any reverence done before the Idoll, one shall get some helpe from God, and that this should bee a meanes of good to him. To doe this, is spirituall whoredome: for so in *Esay 42. 8.* *I will not giue my glorie to another.* One had better therefore dye the death, then vse any bodily gesture of reverence to an Idoll. And this the three children knew full well in *Daniel.* For when the King commanded them on paine of death to fall downe, hee did not bid them bend their soules, but onely their bodies: yet they would not. One would haue thought they might haue done that, and yet haue reserved their hearts vnto God. But they knew, that if they had defiled their

Dan. 3-

their bodies with the least bowing, it would haue drawne Gods curse vpon their soules and bodies: and therefore they durst not yeeld vnto it.

Seeing then this is spirituall whoredome, those that haue done it, must repent for it, and know that they haue infected their soules with a damnable sin, for which if they doe not thoroughly repent, it is sure, that when time and occasion shall serue, they will fall to it as freshly as euer before. For then, it is not the feare of God that hath repressed it, but the positive law hath a little restrained it: which if it be remoued, their lust will breake forth as much, as in former time it did; as it was seene by the *Israelites* in the Wildernesse. Therefore those that committed it, must be truly humbled for it, and labour for assurance of pardon. And though men will say, they did it of a good intent, in a good meaning, and in loue to Christ: yet all these excuses will not serue the turne. It were an ill excuse of a wife to say, shee loued her husband exceedingly, and therefore in his absence she must haue others, to see them, and looke on them, and embrace them: and all this in loue to her husband. The husband could not thinke well of this loue, yea, it would be most abominable vnto him. And it is much worse to kisse an Idoll, and bow downe to it, and then say, it was for loue to Christ.

Therefore, also we must labour to get the true and sound knowledge of God, out of his word, and a seruent loue of him: for, till then, a man is in danger to fall to Idolatrie. But if one see Christ in his word, and know his spirituall properties, then he shall say, as the Church, in *Hosea* 14. 8. *What haue we to doe any more with Idols? we haue heard God, and seene God.* For then wee shall see better and more excellent things in him, then can be found in any Image. But till this knowledge be obtained, wee are not well fenced against Idolatrie. As in the naturall marriage, the wife is strongly fenced against adulterie, if she loue her husband; but till then, she lies open to adulterers: So stands the case betwixt Christ and vs: Then we are safe from Idols, when we haue gotten a seruent loue of Christ. Many will boldly say: What? Bow downe to an Idoll? kneele to a stocke or a stone? sure I shall neuer doe it. But as good as you haue done it; and what cause or reason haue you to think you shall not? Haue you seene Christ described in his word; Haue you felt him, and received

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received his body and bloud in the Sacraments? If you haue beheld his excellent beaurie in these meanes, you will abhorre an Idoll, as an vgly thing: and if your soule loue Christ, and find him in these things, you will neuer fall to this filthinelle, but loath and detest it. But if this knowledge and loue be wanting, you are in continuall danger, to run to spirituall whoredome, (whatsoeuer you can say now) if occasion were offered. Thus much for the crosse and direct breach of this Commandment, by making or worshipping Images.

X
3.
Superstition.

Reuel. 22. 18.

The third breach of it, is Superstition: when one doth not goe to stockes and stones, but yet vseth those wayes and inuentions in worshipping of God which are not commanded of God in his word, but be deuices of men. For *Matthew* 15. 9. Christ saith, that they *worship him in vaine, teaching for doctrines mens precepts*. If it haue no further beginning then mens braine, God will giue no blessing to it: yea, he sends a curse vpon it; for cursed is he that addes any thing to the word of God, God will adde so much to his plagues. And the reason is, because he makes himselfe wiser or better then God. For, if God be perfectly wise, then he knew best what worship would please himselfe: and if he be perfectly good, then he would reueale vnto vs, what euer he knew fit for vs to practise. Againe, it is a great iniury offred to God, when we will let his deadly enemies, euen our carnall reason, and corrupt affection, haue the ordering and appointing of his seruice rather then himselfe.

X
Rom. 8. 7.

A King would thinke it a greate indignitie, that his seruants should not yeeld to his direction; but some base person, that were a professed enemy, should set downe what seruice he must haue, and in what manner he must be obeyed, who shall be his attendants, and what his prouision. But much more absurd and iniurious it is, that we will let the wit and will of the flesh beare the sway in Gods worship: for these two doe ioyne with the diuell, and are enemie to God. And if wee will haue this preheminence in our houses, that our seruants must doe, as wee bid them, not what they themselves thinke good, (for he is a good seruant that doth his Masters will, not his owne) then why should not wee thinke it right, that God must be Lord in his house? and we must doe his seruice, after his appointment, and not our owne.

This

This serueth to condemne the Papists, that are most guilte in this point, & haue defiled the whole worship of God with their owne inuentions and superstition. As by praying for the dead, putting holinesse in meates and dayes, &c. In all which God may and will say vnto them, who required these things at your hands? so in the Sacraments. For in the Lords Supper, the bread must be coniuered, and crossed, and kneeled vnto, and likewise the wine, or else they thinke it not sufficiently sanctified: but where hath Gods word commanded any of these things? If they be so needfull, then they condemne God for want of wisdom, in that he could not see it, or, if they be not needfull, how dare they be so bold as to adde them to Gods ordinances? So in Baptisme, they haue added the crosse, spittle, salt, and creame, and such trumperie: all which is wicked and abominable, and liable to this accusation, *Who required this at your hands?* So for the Ministerie, how haue they corrupted it, by Popes Cardinals Abbates, Monkes, Friers, and the rest of that crew? And also they haue appointed their Priests to offer a sacrifice propitiatorie, for quicke and dead, whereof there is no mention, and for which there is no warrant in the Scripture of God, and therefore there can be no blessing vpon them: for they proceede from the flesh, and not from the Spirit of truth, but from the spirit of error: and sprang from out of the earth, and did not come down from heauen. So much for the things forbidden in this commandment, namely Idols, Idolatrie, and superstition. *Now as this false worship is forbidden, so the contrary, namely, the pure and holy worship is required; and we are commanded to stand for and to practise all the good meanes which God hath ordained for his glory and our owne saluation.* Whereof some are more ordinarie, as prayer, hearing and reading the word, and receiuing the Sacraments, &c. Which duties, because they haue beene often handled already, and many occasions are daily offered to sepeake of them againe and againe, in our ordinarie Ministerie, therefore they are onely named in this place,

Papists repro-
ved for worshi-
ping God af-
ter their owne
inventions.

Now other meanes are lesse ordinarie: as first, fasting, which is to be vsed, to the intent that we may more soundly humble our selues before God, and be reconciled vnto him. And this is then specially to be practised, when we would be freed from some iudgement of God, that wee either feeble or feare; or else obtaine

The vse of
fasting.

Leuit. 16. 29.
and 23. 37.

obtaine some speciall blessing, that wee doe earnestly desire. It was commanded in the Law once every yeare to be exercised, that they might be better acquainted with it, and haue a perfect reconciliation with God. And it is also recommended vnto vs in the new Testament by the practise of Gods holy seruants, as appeareth *Act. 10. 30. Act. 13. 3.*

Vowes when
to be vsed.

A second lesse ordinary meane of Gods worship, is vowes: which are to be vsed on speciall occasions, when either to strengthen our selues against some sinne, or the better to performe some duty, wee doe bind our conscience for some time, which should not be too long, to auoide all occasions that may draw vs to the one, and to vse all the good meanes that may further vs to the other.

Lots.

Pro. 18. 18.

A third, is lots, which is a part of Gods worship, to be vsed in matters of weight, to the deciding of doubts, and ending of strife and contention. An example of which wee haue in *Acts. 1* where being to chuse an Apostle in *Judas* stead, and not knowing the fittest, they committed the matter to Gods speciall providence, in casting lots.

1 Sam. 10. 21.

Num. 26. 55.

Iosuah 14. 3.

So in chusing a King (which was a matter of great importance) because no strife and contention should arise, they cast lots, and so to chuse him whom God pointed at, as it were by the finger. The like they did in deuiding the land of Canaan: lest any emulation or enuy should arise amongst them, they vsed Gods owne hand, as it were giuing enery Tribe his inheritance, so that in such matters of weight and moment, theire lots must be vsed as a good seruice of God for those ends.

And since the true meanes of Gods worship, are as well commanded, as the false meanes are strictly forbidden: this condemnes the corruption and loosenesse of our times. Many thinke, that if they be freed from Idolatry and superstition, then they haue kept this Commandement: as though it did onely forbid euill, and did not command the contrary good. This is not so: but one may forbeare the fore named sinnes, and yet be a damnable breaker of this Commandement: for God commandeth not onely to turne from dumbe Idols, but also that we should serue the true and liuing God, *1. Thessalon. Chap. 1. verse 9* or else there is no sound conuersion. Many can say, they pray not superstitiously: but doe they euer pray religiously? They spend no time in

in vaine repetitions: but doe they spend any time in faithfull petitions, and praying in the holy Ghost? They reade no Popish bookes: but doe they reade the booke of God? They come not at Masse: but doe they reverently receive the Lords Supper? They haue left off Popish fasts: Like enough, for we are fallen from Poperie to plaine impieties: but doe they fast a Christian fast? As they did it before superstitiously, doe they performe it now conscientiously, in casting downe themselves, and celebrating it as a Sabbath vnto God, to confesse their sinnes, & craue pardon for the same? But for want of these duties, many want the blessing of God which they might haue, and are breakers of this Commandement, because they be not as diligent in vsing the good meanes of their salvation, as they sometimes were: and Idolaters still are forward in the ill meanes of their destruction, and are not as carefull to plant the holy worship of God, as to pull vp Idolatrie and Superstition; so that such are as well guiltie of the breach of this Law, as Idolaters: they, for doing that they should not; wee for not doing that we should: they for vsing false worship; wee for not vsing the true worship. But then we shall be true worshippers of God, when wee shunne and hate all false service, and put in practise all the parts of the true service of the true God.

So much for the parts of Gods worship: now it followeth that we also consider the manner and properties of it.

First, we must haue knowledge, that our worship and service is according to the will of God, *Iohn Chap. 13. verse 17. If ye know these things, happy are ye if ye doe them: and Rom. chap. 14. verse 5. Let every man be fully perswaded in his owne minde.*

An holy-reverence, that is, all such seemely behaviour, for gesture, countenance, and attention, &c. as are most meete for the exercise in hand. As the Publican, in confessing his sinnes, declared his shame and sorrow, by casting downe his countenance, and smiting himselfe on the breast, *Luke 18. 13.* so, in prayer, we are commanded to lift vp our hearts and our hands to God in heaven, *Lam. 3. 41.* An example thereof we haue also in *Ezra*, who fell on his knees, and spread out his hands vnto the Lord, *Ezra 9. 5.* This reverence helpes vs greatly against our owne infirmities, and edifieth other that behold vs, as *Salomon* is sayd to stretch out his hands before all Israel, *1. King 8. 22.* and it testifi-

Rules for the
right seruing
of God.

eth our care to glorifie God in our bodie, as we are commanded, 1 Cor. 6. 10.

3 Sinceritie, we must performe that in deed which we make shew of, and not be like the Pharisees, that did all their workes to be seene of men, and drew neare vnto God with their lips, when their hearts were farre from him.

4 Our worship must be in spirit, we must indencour to performe all things, with feeling and inward affection,

I am Iehovah. Of the word *Iehovah* hath beene spoken in the Preface to the Commandements.

Thy God a ielous strong God.

Hoseah 2. 9.

IN these words calling himselfe our God, he implies that there is an euermlasting marriage betweene him and his Church. And therefore, as it is a foule fact for a woman after her marriage, and the couenant of God made betwixt her husband and her selfe, to defile her body with filthy adulterers: so it is a thing much more hainous and abhominable for any man or woman, after their couenant with God, to follow idols and images, not contenting themselues with the perfect beautie of Christ. Then where he saith, (*a ielous God*) he compares himselfe to an husband, that as he loues his wife most dearly and tenderly, whilest she remaines chaste and faithfull: so is he most offended and provoked, if she deale lewdly and treacherously with him. Now Christ hath abundantly confirmed his loue vnto vs, in giuing himselfe for vs: but if we behaue not our selues chastly towards him accordingly, he will be as a ielous husband, whose feruent loue being abused, will burst forth into the strongest hatred. As Salomon saith, that *Jealousie is the rage of a man: and therefore he will not spare in the day of vengeance.* In that he called himselfe a ielous God, it declareth that he wants neither cause nor will to poure vengeance on them: and in that he is a strong God, he is of might sufficient to plague and confound all those that wickedly breake his Couenant.

Prou. 6. 34.

From all this description, whereby God hath set out himselfe vnto vs, to be our God, and a ielous God that cannot abide any such wickednesse, and a strong mightie God, that is able to execute

cutte his wrath on the offenders, we must learne first, that Idolatry is not a small sinne, but most offensive to God, and dangerous to man. The practise of it is abomination; and the persons committing it, are made abominable and accursed, *Dent. 7. 26.* It is a worke of the flesh, *Gala. 5. 20.* It is a seruice of the Diuell, *Dent. 32. 17.* And it draweth men by the fearefull iudgement of God, into many monstrous and unnaturall sinnes, *Rom. 1. 24. 26. &c.*

Doctrino.

Idolatrie is

offensive to

God, and dan-

gerous to

men.

Therefore they deale very wickedly against God, and injuriously with men, that iustifie such grieuous sinners; and make their case seeme safe and good, who are in so great perill of the heauie wrath and vengeance of God.

Vse 1.

Secondly, we learne hence, that we may and must take courage and comfort, to stand for Gods pure worship, against all Idolaters and Idolatrie, and all manner of superstition, seeing that he is our God, one that hath bound himselfe in couenant to protect and defend vs: as also he is iealous, that carries a flame of loue to all the faithfull, as well as an exceeding detestation to the vnfaithfull: and then he is a strong God; not strong with an idle kinde of strength that lies hid within him, and neuer is put in practise, but he doth vse his strength, to the maintaining and protecting of all such as are true friends to him, and maintainers of his worship. Which is for the comfort of those, whose friends, from whom they haue their maintenance, are Popish, and will hate them, and be enemies to them if they hate superstition, and loue God and his true worship. But feare them not, for God is a strong God; if they will not helpe, he will: they haue no such power against you, as God hath for you, so long as you continue vpriight in his seruice.

This is also for the terrour of all Idolatrous and superstitious persons, that haue many things to vphold them, and are well friended, and strongly defended; but yet vnlesse they repent, mischief shall be their end in the end, because he is stronger then all men that sets himselfe against them. That which is prophesied against them, *Reuel. 18. 8* shall surely come to passe. *Therefore (saith the holy Ghost) shall her plagues come as one day, death, and sorrow, and famine, and she shall be burnt with fire: for strong is the Lord God which will condemne her.* And then all that the Kings could doe for those Idolaters, was to lament them, but they had no power to helpe them. And the Marchants who were in great

league with them, could onely bewaile, but no way mitigate their misery.

Visiting the sinnes of the Fathers upon the Children.

Obiection.

Answer.

Why God
may punish
the children
of wicked
parents.

First, it may be objected, How can God in justice, punish the Children, for the Fathers fault? But to that we may answer, as God doth in *Hos. 2. 2.* speaking to the Iewes: he biddeth them plead with their mother; comparing himselfe to an Husband, he shewes that there is no fault in him, but all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife that hath dealt treacherously, and her adulterous brood too, because they be none of his children: so God may iustly plague and forsake, both the Parents, and the wicked Children of the wicked Parents. Though the Children haue forfeited many bonds and obligations to God, yet so long as the Parents keepe their peace with him, he takes not euery aduantage, but sheweth great patience and mercy to the Children, for the Parents sake. But when the Parents rebell and commit spirituall adultery against him, then they giue the Lord iust cause, to sue all bonds, and to take all forfeitures, and to plague them in their vngodly seed, as they haue prouoked him by their spirituall fornication. For so he threatneth to doe, *Isaiah 63. 6. 7.* *Behold, it is written before me: I will not keepe silence, but will recompence, even recompence into their bosome, your iniquities and the iniquitie of your fathers together, which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles, therefore will I measure their former worke into their bosome.*

Now this vengeance vpon the children of Idolatrous parents, is shewed especially in these things. First, in withholding the meanes of grace, and the spirit of grace from them. Secondly, in letting the children see their fathers euill wayes, to imitate the same. Thirdly, in giuing them vp to blindness of minde, and hardnesse of heart; and in denying them the benefite of good company that might helpe them, and such like. Further also it may be answered, that punishments are spirituall or temporall: spirituall, hindering from euerlasting life, God neuer layeth vpon any, but for his owne fault. But temporall may fall on the godly and wicked alike by occasion of others; yea so, as that the afflictions

afflictions of the godly are all in mercie, and for their good. And God neuer punisheth other mens sinnes in any, but such as they haue learned from them. But the doctrine that we may gather hence, is, that vngodly parents are the most deadly enemies vnto their children. As in *Exod. 34. 8.* where God sets downe his name most comfortably, and the abundance of his mercie, yet he addes this withall, *Holding not the wicked innocent, but visiting the sinnes of the Fathers on the Children, to the third and fourth generation.* Vngodly parents are the greatest enemies their children haue.

This, the example of wicked *Abab* doth evidently proue: for in that he serued *Baalim*, and gaue vp himselfe to all manner of Idolatrie, he did more mischiefe to his posteritie, then the world could haue done vnto them: for hence it came, that the Kingdome was taken from his house: and his children, to the number of seuentie persons, had their heads cut off from their bodies all in one day, and all his kinsfolkes and acquaintance fared the worse for his sake. So *Ieroboam* (that seducer of *Israel*) thought by his Idolatrie to haue established the Kingdome to him and his, so that it should neuer haue beene taken from his house and ofspring. But was it so? Nay, this ouerthrew him and his house, this was the bane of all his familie. For because he made *Israel* to sinne, therefore God swept away him and his stocke, as dung from the face of the earth, that none remained of them. Euen as one would doe with an vncleane and filthy beast, which if he abide long in a place, will defile the house, so that the place cannot be cleane and sweet, till both the beast be removed, and his dung swept out: so *Ieroboams* ofspring were as excrements of an impure beast, that did so pollute the land, as it could not be purified till they were all scoured away and vterly destroyed.

So *Chams* posteritie, for many generations bare the curse vpon them, for the impietie of their wicked father.

This serues to rebuke those parents, that haue no care to traine vp their children in the true Religion and worship of God, but goe about by oppression, by wrongfull and iniurious dealing, and such wicked courses, to better the estate of their children, and hope by these meanes to make their seede great vpon the earth after them. Nay, this is the way to bring the curse of God, and consequently destruction vpon their familie. If men did but giue credit vnto the word of God, that such vile practises would

James 5. 4.

ouerthrow, and not build vp their houses, and that they did by these things pull downe the plague of God from heauen, vpon them and theirs; it would keepe them from enriching themselves by wicked wayes, and make them take heed how they filled their houses with the riches of iniquitie, for feare least they should fill them also with the reward of iniquitie, euen the vengeance of God. For these finnes, as *St. James* saith, doe crie vp to heauen, they make an exclamation in Gods eares, and he vseth not to repell their crie with a deafe eare, but he heares it, to the ruine of those against whom the cry commeth; for after this crie of their iniquitie, followeth their crie and howling for miserie. As Gods daily iudgements vpon enclosers and oppressors, in our dayes shew it: for when they beginne to molest poore men, to vnpeopletownes, to seeke how they may dwell alone in the land, this enclosing doth but exclude them and theirs: so that if men would but marke and obserue it, they should see before their faces, how God plagues their finnes, both in themselves and their houses.

2.
To be hum-
bled for our
fathers sinne.

This must teach vs also to be humbled, and to craue pardon for the finnes of our fore-fathers, because they send out an ill breath, to bring the curse of God on vs also. So we see in *Dan 9.* he doth not onely confesse his owne finnes, and the wickednesse of the people then aliue, but he is wonderfully cast downe and grieved for the finnes of their ancestors and predecessors, and of the Kings, Priests, and Prophets, that went before them. And there is a Promise, *Ezek. 18. 14.* that he that sees his fathers finnes, and seareth, being humbled for them, and doth not the like, he shall not smart, nor beare the punishment for them; but God will be mercifull to him. For indeede this is a true note, that one doth not iustifie and defend his fathers euill wayes, when he is grieved for them and forsakes them. But he that sees his fathers misdeeds, and will either iustifie them and defend them in word, or else by his practise maintaine them: he makes vp the measure of his fathers finnes, that both his owne and his fathers may be laid together, and bring a double plague vpon his head.

Of them that hate me.

Doctrines.
Falseloue is
hatted.

IN that Gods calls *Idolatrie* and superstition hatred of him, hence this doctrine may be learned, That all falseloue is hated. For
Idolaters.

Idolaters, pretend that they loue God aboue all, and more then all: They can finde in their hearts to bestow their sonnes and daughters on him; and is not that zeale? No. False loue is true hatred: and in that they doe those things which God hates and forbids, what euer their pretence is, they are haters of God. So *Pro. 3. 24.* he shewes that a fond parent, *that spareth the rod, hateth the childe*; but he seemes so to loue him, and to be so tender ouer him, that he cannot finde in his heart to giue him correction; therefore God saith he hates him; for this sinfull fond affection is hated. So in *Leuit. 19. 17* the Lord commands to admonish our brother plainly, and not *to hate him in our heart*; shewing that if any man be so carnall affected to another, that he cannot tell him of his sinne, being loth to grieue him by a sharpe reproofe, and to reprehend him that he might be brought to repentance: he that is thus tender hearted towards his friend, hath an hard heart against his friend, and this is an euill hatred.

This then confutes such people as in their blind charitie will say of Papists, Oh, they be good honest men: and though they haue not so strict a regard of Gods worship, as he commands, yet, I hope they loue God, and haue a good heart to him. Nay, they be not honest persons, neither doe they loue God, but they hate him. For this is all one as if a wife should say, Indeepe in mine husbands absence, I must haue another man to keepe me company, and lie with me, to put me in remembrance of my husband, but yet I loue mine husband. But the husband, or any man else, would account smally of this loue: yea, they would iudge, that the wife rather hated then loued the husband. In such case are those that must looke on Idols, to helpe them in their deuotion, they must haue some Image to gaze on, that they may be put in minde of God, and they will prostitute themselues to stockes and stonies, thereby to manifest the regard they haue of God: but he will giue them small reward for this loue, yea they shall be counted of him as professed enemies of God, because Idolatrie is spirituall adulterie, and therefore all such are haters of God, and haterfull vnto him. So, for those parents that are so kinde to their children, and loue them so dearly, that they cannot bring them vp in nurture and correction, and in the

Vse 1.

fear of God, they cannot crosse them, or goe against them in their ill course: such a parent is a most mortall foe, as often the children feelee afterwards, and accordingly recompence them. For they loued them with a false loue, but the children reward it with a true hatred. So, he that will not offend his friend, nor trouble him, with telling him of his faults, but rather smooth vp all, and flatter him, and speake faire words, he is a most grievous enemy. And yet who is there almost, that doth not delight in such enemies, and makes more of them, and esteemes them more welcome, then a true faithfull friend that seekes his soules health, and will not suffer him to cast himselfe headlong into destruction? Let vs therefore learne to abhorre all carnall loue, both to God and men, as that which is a pernicious hatred.

2. This must also teach vs, not to match our selues in societie or in marriage with Idolaters. For this is to ioyne our selues with those that hate God: and for this, *Iehosaphat* was reprov'd, *What?* saith the Prophet, wouldest thou helpe the wicked, and loue those that hate God? Yet if one had told *Abab* that he had hated God, he would haue defied him, and said, that he loued God as well as the best. But that is no matter, what *Abab* would say; so long as God accounts him an enemy, *Iehosaphat* should haue had no affinitie nor societie with him.

So that they are much to be condemned, that will seeme to haue some care of Religion themselves, and looke that their owne wayes be good; but yet they can be familiar, and make friendship with Idolaters, and professed superstitious persons. And are they not then subiect to that reproofe against *Iehosaphat*? What, wouldest thou loue them that hate God? No man will be knowne to be a familiar friend to an open rebell, whom the King hath proclaimed a traitor, for feare lest he should be tainted with some suspicion of treason. And indeed he that will be so conuerfant, and so well acquainted with those which God hath proclaimed traitors: such as haue any spirituall wisdome and true loue of God, may, not without iust cause, suspect him as one that beareth no great good will to God, and his pure Religion.

Exod. 20. 6. *And shew mercie to thousands of them
that loue me.*

IN that God promisethto shew mercie vnto thousands, of them *Doctrines.*
that loue him and keepe his Commandements, we learne, that He that will
the best way for any man to doe good to his children, is to be *doe good to*
godly himselfe, as the very words of the Commandement doe *his children,*
import. So *Psal. 37. 21. A good man is mercifull and lendeth, and*
his seede enioyeth the blessing. And after 29. verſe. *The righteous*
shall inherite the land, and dwell in it for ever. Not in his owne per-
son, for that were no blessing to a good man, to liue still in the
world, but in his seede he meaneth. One would thinke the con-
trary: what, is he alwayes lending? still giuing and doing good?
why alas, how shall his poore children doe then? Nay, they be
rich children, and shall doe well enough. They haue a rich lega-
cie left them, for they shall inherite the rich blessing of God. When
he saith they shall inherite the blessing, it is more, then if he had
said the whole earth, and all the world. For all this, one might
haue and yet be vnder the curse, and liue & die a miserable man,
and goe to hell too: but he shall haue the blessing, therefore all
things necessary for soule and bodie: for so much the blessing
conraines. So *Psal. 112. 2. The generation of the righteous shall be*
blessed. If then the blessing of God be the cause of all prosperi-
tie and happineſſe; and contrarie, the curse of God, the way to
all miserie: then so farre as we be good or ill, so farre doe we
good or ill to our stocke. For in the Law, God threatneth, that if
we be disobedient to him and his Commandements, we shall *Deut. 28.*
be cursed in soule, bodie, wife, children, and all that we put our
hand vnto. But, on the other side, if we be vpright, and with a
perfect heart ſet our selues to follow Gods Commandements,
then we shall be blessed in soule, body, wife, children, and all that
belongs vnto vs, so that the blessing of God shall meeete vs at eue-
ry turne.

Since then God is so mercifull to all those that loue him, and
shew it by keeping his Commandements: this serueth for the
comfort of all such as be good children of good parents, though
perhaps their parents can leaue them no great matter, for out-
ward things, yet they haue laid vp many prayers for them in
heaven,

heauen, and leaue them to Gods fauour for their possession: they haue a good patrimonie, for they haue Gods blessing to trust vnto. It is better to be the child of a godly, then of a wealthie parent. For he that is both himselfe a good man, and hath also proceeded of godly parents, is now possessed of a double blessing for his fathers prayers, and for his owne, for his fathers mercie, and for his owne piety also. This is likewise, for the comfort of Gods children, that haue many children, and litle wealth to leaue them. But that is not the question what goods they haue. If they be godly themselues and labour also to haue their children good, though they were thousands of them, they haue the blessing of God, and that shall maintaine them all abundantly. Those that be blessed of God shall not want the effects of his blessing. As *Psalm 37. 32. They that are blessed of God, shall inherite the Land: but those that are cursed of him, shall be cut off.* Some times indeed the godliest Parents haue wicked & vngodly Children, as *Iacob* had. But God will either conuert them, as he did *Iacobs* sonnes: so that those whom at the first hee saw to be as finfull as any, he liued to see conuerted, and very holy men, & pillars of the Church: else if all be not good, God giues grace, that some one of them at the least shall be holy: As *Abraham* had vngodly *Ismael*, but he had godly *Isaac*: and *Isaac* had prophane *Esau*, but hee had also holy *Iacob*: As *David* had wicked *Abolon*, and incestuous *Ammon*, but yet withall hee had godly *Salomon*: if none of the next of spring be good, yet some of them that follow shall be holy. The godlineise of the parent will shew it selfe in the bud, sooner or later: as *Iotham* had a wicked Sonne and heire after him, though himselfe was a good man: but yet after godlesse *Ahaz* succeeded godly *Hozekiah*. Or if at any time good parents be denied this blessing in their children, the Lord will fully requite this want, with abundance of spirituall and heavenly blessings vpon themselues: as appeareth in the case of that worthie blessed King *Iosiah*.

Exodus 20. 6. *That love him and keepe his Commandements.*

Dōctrine. 1. **I**N that the keeping of the Commandements is here set downe, as a note of our loue to God, this doctrine may bee learned,
That

That they onely be louers of God that be doers of his will. But some will object, that if the loue of God consist in the keeping his Commandements, then it should seeme, that none loue him because in many things wee offend all. But for resolving of this doubt, know, that there is a great difference betweene these two, will. To keepe Gods Commandements, and to fulfill his Commandements, For keeping, noteth a truth, fulfilling, a perfection: this Christ onely had; but that truth every Christian must haue. For every Christian man may so farre forth keepe Gods law, as that hee shall be accepted and also rewarded, though not for the merit of the worke, yet for the mercie of him that accepts the worke and esteemes the sincere desire and in-deuour as the deede: but this true keeping must be knowne by these notes.

They onely
be louers of
God, that be
doers of his
will.
James 3.
The difference
berwixt
keeping the
Commande-
ments, & ful-
filling them.

First, in keeping, we must aime at all; there must be a full purpose, and true desire to keepe one. For if one lie in any sin, and breake any Commandement wilfully; the wilfull and knowne breach of one, makes him guilty of all. *Iam. 2. 10.*

I.
True notes of
keeping the
Commande-
ments.

Secondly, this obedience must be done willingly, with a free and cheerefull heart: as *David* bids *Salomon* serue the Lord with a willing mind. And the contrarie is condemned *Deut. 28. 47.* *Because thou seruedst not the Lord thy God with ioyfulnessse, and gladnesse, of heart, for the abundance of all things. Therefore thou shalt serue thine enemies which the Lord shall send against thee, in hunger and in want of all things.*

2.
1 Chro. 28. 6.

Thirdly, the end of our actions must be good, to shew our loyaltie to God, to approue our hearts to him, in obedience to his Commandements; and not for any other end or intent of our owne, as to be magnified of men, or to merit by them, or such like. He that hath all things, keepeth the law of God. Indeed no man can fulfill it nether is it required of Gods children that they should, because they be vnder grace, and not vnder the Law, as touching the rigour of it. But, for those that be out of Christ, this condition is proposed to them; Winne it, and weare it: keepe the Law in full perfection, and haue happinelsse in full perfection; but breake in the least tittle, and lose your saluation: those which are not in Christ are thus bound; but those which are his members, and are made one with him by Faith, are vnder grace, there is a more easie obedience required

3.
Rom. 6. 14.
Rom. 6. 14.

of

of them: not to fulfill the Law in the extremitie of it, but to keepe the Law in the vprightnesse of their hearts, & doe so much as Gods Spirit, which is bestowed on them, giues them power to doe. But now to returne to the doctrine it selfe; Whosoever loues God, must, in this manner, as hath beene spoken, keepe the Law of God. This is proued, *1. Iohn chap. 3. verse 3. 4. This is the loue of God, that we keepe his Commandements.* But this is a very hard worke (may some say) who can doe it ; Nay, saith he *his Commandements are not grieuous, for all that are borne of God, ouercome the world.* He sheweth that a Christian, so farre as hee is regenerate, hath conquered the world. and then Gods Cōmandements cease to be burdensome. For the thing that maketh them heauie, is our worldlinesse and fleshly lusts which striue against the spirit: but in what measure Gods Spirit which regenerateth vs, hath set downe and ouercome those lusts; in that measure, they are very easie and lightsome, and we shall with much confort and quietnesse obey them, when we are once truly conuerted, according to the measure of our sanctification.

It is a most tedious thing to a Christian heart, to obey the diuels commandements; but most ioyous to follow Gods. As if it were permitted to a Christian man for the while, to steale, lie, robbe, murder, commit adulerie, surfet, and wollow in his vomit, or such like: his soule would abhorre it, and hee would rather die, then doe these things, it would be such a vexation vnto him. But now, to pray: to heare the Word, to reade, conferre, or doe workes of mercy, and the rest of that kinde, it is euen a recreation, and delightfull exercise for him: for Gods Commandements are pure and holy, and delight the heart, so farre as it is pure and holy. So *Iohn chap. 14. verse 15. If ye loue me, keepe my Commandements: and I will pray the Father, and he shall send you another Comforter.* As if he should say, he that loueth me best, and keepeth my Commandements most, shall find trouble: but let not that trouble him, for hee shall haue my Spirit, which will comfort and sustaine him in all his miserie. But ignorant men will say, We doe keepe Gods Commandements, and haue a care to be obedient vnto Christ. But Christ saith, verse 12. He that (*hath*) my Commandements and keepeth them, thereby teaching that one must first haue them, afore he can keepe them. He must haue them in knowledge, and vnderstanding, haue them
in

in memory, iudgement, and affection, and then fall to keepe them in action. Doe this, and then indeed you loue Christ. But many talke of louing Christ, and what good friends they be to Christ, but try them a little by their workes, and you shall see that they neither haue Gods Commandements, nor keepe them: and so farre as they faile in these things, so farre they faile in the loue of God, and prouoke God also not to loue them.

This confuteth those disordered persons, in whom one can see nothing, but open rebellion against Gods Law, open breach of the Sabbath, and manifest contempt of the Word: yettell them of it, and aske them if they be not ashamed, thus in the face of the world, to proclaime enmitie against God: then first they fall to shuffling and cloaking. But if you come with so good a prooffe, that they cannot deny it, but are convinced to their faces, then this is the next; What? are you without sinne? haue you no faults? doe you fulfill all Gods Commandements? Yes, miserable man, there are faults in the best, but yet such as they mourne for, and daily striue against, in the conscionable and constant vse of all good meanes. But this is no defence to them, that commit wickednesse with greedinesse, and drinke yp iniquitie like water. Is there no difference betwixt falling by frailtie & through infirmitie; and liuing and lying in grosse and presumptuous sinnes? Frailtie is in Gods elect children; but this wilfull disobedience, and maintaining naughtinesse, is in hypocrites, and prophane persons: That, God passeth by, pittie, and pardoneth, as a mercifull father: but this wilfull rebellion, he will punish as a most iust iudge, vnlesse there be an amendment, and great repentance. For such persons loue not God, and it is iust, if he pursue them and plague them as his enemies. This likewise is for the great comfort of Gods children, that doe their best endeour to keepe all his Commandements; though they faile in that obedience which the Law requireth, and they would willingly performe, yet God promiseth to *show mercy* to them: as if he should say, though you come farre short of that you should, and would doe; yet, so long as your heart is true, I will beare with your infirmities. For he requireth not of his children, that they should perfectly fulfill his Law, for that Iesus Christ hath done for them alreadie, but that they should constantly, and faithfully endeavour to know and keepe it, according to that measure of
grace.

Vse 1.

Grace and strength, which God hath given them. If wee will stand to be iustified by our owne righteousness, then we must either haue perfection, or confusion. But if we trust to Christ, then we are vnder grace, and there is mercie in Christ, rewarding all our good, pitying and passing by all our infirmities.



The third Commandement.

Exod. 20. 7. *Thou shalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltlesse that taketh his name in vaine.*

Workes: when the euill lines of Professors, bring reproach and contempe to the holy Religion professed by them.

Gods name
is abused
by vnholy

Words:

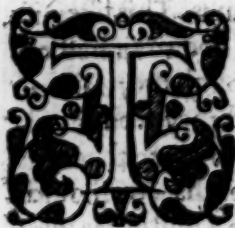
Without an oath, in speaking
vnreuerently of Gods

Word.
Titles.
Attributes.
Workes.

With an oath, by swearing

Vainely.
Wickedly.

X
What is
meant by
Gods name.



He purpose of this third Commandement, is, to teach vs, that we should not profane the name of the Lord our God, but vse it with all reuerence. By the *Name* of God, is vnderstood all those things, whereby God, as by his Name, hath made himselfe knowne vnto men; as his Titles, Attributes, Word, and Works, *In vaine*: that is, rashly, idly, carelesly, when neither God is thereby glorified, nor man profited. The parts here to be considered, are two: the first is a Prohibition, in these words: *Thou shalt not take the name of thy God in vaine.* The second
part

part is a reason, in the words following, *For the Lord will not hold him guiltlesse*, that is, God will surely punish him. Which reason God sets downe, because no sin goeth more vntually vn-punished through the hands of men, then this: for many will take it hainously to haue their owne names euill spoken of, and abused: but so slight a regard haue most men of God, that though his name be blasphemed and prophaned, though he be greatly dishonoured, yet they lay it not to heart, neither care for it. Therefore, lest men should make no account of this so great a sinne, (because it is a thing that mans law takes little or no notice of) he setteth downe the punishment: that though the positive lawes of men, shall take no hold on such persons, yet the God of heauen and earth, will take such in hand, and deale with them himselve: he will not commit them euer to the hands of inferiour Officers, but himselve will see the execution done. Now the Commandement doth partly forbid, partly command. It forbids in generall to take the name of God in vaine, as is shewed in the Table.

The doctrine here taught, is, that great care is to be had that the holy name of the Lord be not dishonoured by vs. As it is in dignitie about euery other name, so ought it to haue estimation to be had of about all other names. As he himselve requireth, *Deuter. 28. 58.* Thou shalt feare this glorious and fearefull name, the Lord thy God. If he be so gracious to admit vs to that, which we base creatures are altogether vnworthy of. as to deale with his Maiestie, to be spoken of, and spoken to, and himselve to speake to vs: let not vs be so vnthankfull as to defile his holy things, which hee committeth vnto vs, with polluted lipes, and vn sanctified hearts.

Now, Gods name is taken in vaine; first, in life, by an vngodly and vnholie conuersation, of those that professe the religion of God. And so *Rom. Chapter 2. Paul* reprobueth the Iewes, that for their sakes the name of God was euill spoken of among the Gentiles. The Gentiles hated Gods name, and were enemies to religion of themselves, when no occasion was giuen: but when they saw the Iewes, that professed themselves to be Gods people, and to loue and to worship him, and to be loued of him also, to liue so wickedly, to deale so craftily, couetously, and cruelly: this made them hate Religion much more, and speake ill of God more presumptuously. And so in *Ezechiel Chap. 36.* the Prophet

Doctrine.

Speciall care
vs, that we
take not
Gods name
in vaine.

How Gods
name is taken
in vaine.

scandall to religion.

phet

11

11

24

22

phet chargeth this vpon them, in the two and twentieth verse, that they polluted the name of God among the heathen. They were so farre from conuerting any one by their good example, that by their ill behauiour, they made those to hate God, who else might haue beene drawne to some liking of true Religion. For that which the Wise man speaketh of the naturall familie, is true also in the house of God. A wicked sonne (saith he) is a grieue to his father, and a shame to his mother. Let an hundred vagabonds and runnagates play the filthy persons, the vnthrifts and the theecues; this brings no discredit to the father, no man chargeth the fault vpon him, he beareth no reproach: but if his sonne that is brought vp with him in the family, and is called after his name, shall doe any such thing, himselfe hath not the blot alone, but he bringeth also an euill report vpon the family, and his father shall beare a great part of this disgrace. So, let all the Atheists and Papists, and carnall worldlings in the world, liue wickedly, and shew themselves to be as they be, goates and swine without grace, and destitute of the feare of God, their sinfull conuersation is no disgrace to true Religion, they beare all the blame themselves, and the shame lights on their owne heads: but let a professor fall into wickednesse, one that maketh shew to be begotten of God by the immortall seed of the word, to be a child of the Church, a member of Christ, a temple of the Spirit; let such breake forth into some grosse sinnes, and here will be matter for all wicked persons in a Country to talke of; now the diuell and his limmes will triumph and bragge, now they sharpen and whet their tongues: the religion of Christ shall be blasphemed, the professors of religion taunted, euery one that desireth to be a Christian, shall haue this laid in his dish, and the name of God, and the Spirit of God shall not escape with out some blot of reproach. Oh (say they) these be your professors, these be your holy men, that be so full of the Spirit, these be they that wil be the holy Saints of God, these be they that runne to Sermons and carrie Bibles, these be the fruites of their profession, you may see what godly men they be: I warrant you they be all alike, you may see by one, what the rest be. Thus we see, what a great staine religion hath amongst men, by the fals of those that staine the holy profession with an vnholly conuersation: professing godlinesse in word, but in deed denying the power thereof

1 Tim. 6. 1.

of. These fill wicked mens mouthes full of slander, and giue their malicious hearts matter, to set themselues a woike against the Gospell, and godly men.

And this was the sin of *Ophni* and *Phineas*: they should (as the Lords Priests) haue giuen such good exhortations, and haue shewed such grace in their behauiour, as that all men might haue delighted to come into the place of Gods worship, and to serue him according to the Law: but they were so wicked and vngodly, and so full of filchinesse, that the seruice of God, by their meanes was hated, and became odious to the people.

1 Sam. 2. 17.

2 Sam. 12. 14.

Pet. 2. 1.

appl. x. and x. Maye.

Sith then, this is such an high taking of Gods name in vaine, to be brambles in Gods vineyard, and tares among his wheat; this confuteth those that thinke, if they can keepe their tongues from swearing and forswearing, then they be free from the breach of this Commandment. If no man can charge them with any oath or periury, they think they need not repent for taking Gods name in vaine. Not so. But let them know, that by an ill life, by walking and conuersing after a sinfull manner, they may prophane Gods name more, hurt Religion more, and bring more griefe vnto the hearts, and shame vnto the faces of professors, then they who make no shew of Religion can doe by a thousand rash oaths; yea, by grosse and open periurie. It is as great a fault to abuse the Religion of God in life, as the titles or attributes of God in speech. And therefore, vnlesse those that are called Christians, labour to be Christians, that their workes be futable to their words; and they shew forth the vertues of Christ, as well as take vpon them the name of Christ; vnlesse they be carefull to frame their liues according to the line of Gods Word, and so to order all their carriage, that the fruit that sheweth it selfe in their life, be agreeable to the seede that is daily sowne in their hearts; they are as grosse profaners of the name of God, and as liable to the curse and vengeance of God, as he that sweareth many a vaine and idle oath.

Our workes must be futable to our words.

Secondly, this serueth to instruct all men, that would be called Christians, and accounted the sonnes of God, to liue so, as that they may bring some glory to God by their liues. Saint Paul biddeth the bond seruant, 1 Tim. Chap. 6. verse 1. Count their masters worthy all honour, that the name of God and his doctrine may not be ill spoken of. Speaking to such as were seruants to vnbelieuing

leaving maisters, he biddeth them giue them honour and reuerence, not for any Religion or goodnesse that could be seene in them (for they were Infidels,) but for conscience sake to Gods ordinance, whose place their maisters did supply: and that, because if they did not so, all the fault should be laid vpon the name of God. But how doth he proue that Gods name should be euill spoken of? Because his doctrine should be euill spoken of? So

Gods name is that, where euer the Gospell is slandered, there God himselfe, and greatly glorified by the holy conuersation of Christians. his name is dishonored. Contrariwise, nothing can glorifie God more in all this world, then when those that will belong and appertaine vnto him, shew what household they be of by their workes. And he that will be esteemed the sonne of God, must doe more good workes then one that is onely the sonne of Adam.

1 Pet. 2. 24.

This will stoppe the mouthes of wicked men, and muzzle them vp, they shall not haue a word to barke out against Christians and Christianitie. Yea, this will beget a good liking in their hearts of that word and religion, which worketh so good effects in the liues of them that hold it. As in the familie, let the children be good, temperate, and modest, and behaue themselves gently, and humbly to all, then they doe not onely get good account and estimation to themselves, but they are an honour to the house of which they come; and to the parents which begat them, and a crowne to all their friends and brethren; that those which be enemies, cannot for shame giue out an euill word of such a man, whose children be so well brought vp, and behaue themselves so orderly. So is it in the Church, in Gods household vpon the earth, would any procure honour to God his Father, would he cause the Church to be praised, and all his brethren and fellow-members to reioyce, and to be well reported of? Then let him shew forth the vertues of Christ, let him liue worthy of his vocation and calling, let him cause his light to shine forth in the darknesse of the world, let him not keepe his veruees in his owne bosome alone, but let the brightnesse of them shine forth vnto all those that liue with him. And if he doe so, he shall be honoured himselfe euen in the conscience of the wicked, but especially he shall winne great reuerence and reputation to the name of God, to Christians and Christian Religion. And though some enemies be wilfully malicious, and implacable: yet he shall make them dumbe and stop their foule mouthes, that their furious clammours

mours

mours shall either not be heard, or if they be, yet not regarded. And whereas other (that are yet in their present estate enemies, but in election Gods children) may seeme for a time perhaps to be hardened, and not to submit themselues: yet afterwards this good example will worke, and the seede will appeare in the fruit in due season. And when God hath softened their hearts, and opened their eyes, and conuerted their soules vnto him, and visited them with his good Spirit, then they shall magnifie him and prayse him: then they shall say, Blessed be God that euer I liued in such a Christian family; that euer I was vnder so good a Minister: I thanke God that euer I was acquainted, or did conuerse with such persons, by whose gracious behauiour I was brought the better to like of Religion. Now the old seed that seemed to lie dead vnder the clods, reuiueth and springeth: now the fruits of all good precepts, and good admonitions, begin to appeare.

If there grow thornes in Gods vineyard, the axe of Gods vengeance meets with them strait; and they of all other, shall most fearefully and horribly be destroyed. If men will be briars, then let them keepe themselues in the wilde waste, and not preasse into Gods garden; for if they doe, vndoubtedly they shall be cut downe, and cast into the fire. So much for the first kinde of dishonouring and taking Gods name in vaine, viz. by life.

The second followeth, by speech, and that first without an Oath, by speaking vnreuerently of Gods words, titles, attributes, or works, without due regard or estimation of the thing one speakes. *X*
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hearts, and then let them open their mouthes in wisdom, and instruct others. As God saith, *Deut. 6. 6. Let these words be in thine heart, and thou shalt rehearse them continually.*

1.
Fruitleffe
speaking of
Gods Word,
is a taking of
his name in
vaine.

First then, let one labour to haue the vse of Gods word in himselfe, and to make it his owne, and lay it vp in his heart: and then he may with comfort bring it forth, and conferre of it with others. Else if one be an idle talker, and a foolish vaine disputer, of that he neuer had any experience of, nor working in himselfe, the more he speaks, the worse it is, the more he dishonoureth God, abuseth his word, and hurteth his owne soule.

Iude 10.

First, then Gods name is taken in vaine by the abuse of his word, in curious and fruitleffe prating of it. Therefore one must neuer talke of Gods word, but that he may bring some glory to God, and some good edification to men. As the Apostle saith: *Edifie one another in your most holy faith.* Vnlesse this be our scope, when euer we take Gods word in our mouthes, to build vp one another in godlinesse, we peruert the word of God, and take his name in vaine.

2.
Mocking at
Gods word,
2 Pet. 3. 4.

Secondly, Gods word is polluted by vs, when we speake of his word in mockage, after a iesting and scoffing manner. As those did of whom Peter speaketh, that derided the doctrine of the last iudgement: Ho, say they, *Where is the promise of his comming? for since the fathers fell asleepe, all things continue as they were from the beginning of the creation:* when will his comming be? as if they should haue said, We heare a large discourse, and here is much adoe among these Preachers now adayes, about the great and fearefull day of Iudgement, wherein (as they say) all men must be called to account for their workes: but where is this glorious appearance? what danger commeth by their terrible threatnings? what profit hath any by their large promises? And thus because God doth not presently passe sentence, and execute it, by casting the wicked into hell, and by receiving the godly into the ioyes of heauen, foolish vaine men, that haue no faith, make a merriment and a sport to laugh at this doctrine. So in *Esay*, because he told them of death, the Atheists fell to mocking: Come, say they, if we must die, then let vs take our pleasure while we may: *Let vs eate and drinke, and be merrie, for to morrow, soule and body, and all must come to nothing: we will plie it while the time serueth.* And thus these irreligious beasts cast off

Esay 22. 13.

all

all the exhortations of the Prophet, by iesting and scoffing.

So, many lewd persons, in these dayes are readie to abuse the words of Christ, (where he saith, if one giue thee a blow on the one cheeke, turne to him the other also) to deride Christians, and to disgrace Christian patience. Oh shamelesse persons! will not the reuerence of Christ feare them from the abuse of such words as he with his owne mouth vttered? These be the words of God, spoken and penned by the wisdom of the holy Ghost, for the direction and instruction of his children; not for euery profane swaggerer and drunkard to vomit out of his filthy mouth, to moue laughter with them. And this is a common thing amongst fantastick companions, that desire to be thought witie and conceited; that if any place of Scripture serue their turne, to gird or quip one another, or such like purpose: they had rather God should lose his glorie, and Gods word the grace and authoritie of it, then that they would lose their iest. And thus that which God appointed to edifie their soules in godlinesse, they peruert to stirre vp themselves and others, to foolish, wicked, and profane laughter.

So thirdly, the word of God is abused in a most grosse and notorious manner, when one brings it in the defence of any sin, error, or heresie. Which is to presume to wrest Gods weapons out of his hands, as it were, to wound him with his owne sword. This is as grieuous an abuse of the sacred Word of God, and as hurtfull and nischicuous, as swearing, or forswearing. Thus the Diuell did most damnably profane Gods Word, that it might seeme to agree with his diuellish temptations.

3. Alledging of
Scripture for
maintenance
of sinne, is a
grosse taking
of Gods
name in
vaine.
Math. 4.

So, let wicked and voluptuous liuers, that spend all their time and labour in pursuing vaine and fond sports, and games, and such foolish and fleshly delights, as make them no whir more seruiceable to God, or the Common-wealth, or apt to doe any good to their owne soules and bodies, or any mans else: let such men (I say) be reprov'd, and told, that this kinde of liuing, is not allowable, it will not hold out before God; man was made to glorifie God, and to doe good vnto men, not to seeke pleasure to his flesh, and liue idly in the world; and therefore they must repent and amend: you shall haue an excuse straight, Gods Word must be brought as a defence; they doe not breake Gods Commandements without warrant out of the Scripture, if you

will beleue them. What (say they) will you haue a man liue without delight? Do you not allow recreation? why, the Scripture doth affoord a man recreation; and then a number of places must be brought in for recreation, to maintaine their voluptuouſneſſe. But, (vaine man) doth not the Scripture command a vocation, and the recreation as an helpe to further vs in it? Now if one may aske you that stand so much for recreation, what is your occupation? what fore trauell is it that wearieth your body? what earnest studieth troubleth your braine, that you must haue so much refreshing, and so much recreation? It must be some very painefull labour, that needeth to much rest to make you able to performe it. It is a fore labour indeed; for it is the seruice of lust and the Diuell, two hard maisters. But this turning of recreation into a vocation, or a vexation rather, is not allowable by Gods word: how dareſt thou then be so impudently audacious, as to rob God of his treasure, to maintaine thy filthy lust, and defile his holy Word, by defending thy vnholie practise?

Jam. 4. 4.
Coloff. 3. 5.

So likewise come to a couetous person, rebuke him for his cruekie and oppreſſion, shew him that the loue of the world is enmitie to God, and that couetouſneſſe is idolatrie, then comes in this place of Scripture, which must ſalue all: What, hath not God commanded a man to labour in his calling? doth not God say, *He is worse then an infidell that prouideth not for his familie*: and so all must goe vnder the name of good husbandrie, and thrift, and prouiding for his familie. But consider, thou that standest thus for thy labour, God will haue thee labour, but not to serue thy ſelfe, and thine owne luſts in thy labour; take paines in thy calling, but hurt not thy neighbour by it; prouide for thy children and lay vp; but withall, lay vp thy treasure in heauen especially, and prouide to bring them vp in the feare of God, and in some Christian vocation: first, prouide that they may be Christians, and then thou haſt well prouided for them. Store vp mercifull workes: for if we be righteous, mercifull, and lend, our ſeede ſhall enioy the bleſſing. Thus God will haue one labour with godlineſſe, and prouide ſo for his children, as that he muſt alſo prouide for his owne ſoule.

Pſal. 37.

So, come to angrie and passionate perſons, they likewise can haue ſomething to ſay for their ſinne, and that out of Gods Word. When they haue broken out into foolish and vnaduised paſſions,

passions, tell them, This is naught. *Anger resteth in the bosome of fooles, and the wrath of man fulfilleth not the Law of God:* Oh, but I pray you, doth not Saint Paul say, *Be angry and sinne not?* It is true. But if thou wilt be angrie without sinne, be angrie first with thine owne sinne, beginne at home, and condemne the follie that is in thine owne soule, or thine anger is not holy and spirituall, but diuellish, fleshly, and carnall. So, almost in all other sinnes, there is scarce any sinne so bad, but vngodly persons will stand in defence of it; and if they can snatch a few words out of the Scripture, and turne them violently from the true sence thereof vnto their owne lust, they count this a matter of great wittinelle: but in truth it is a great wickednesse, and a damnable profaning of the name of God. When one can wrest and hale together many places, and say much for his sinne, it is not a note of more wit, but of more acquaintance with the Diuill: for their tongue is set on fire of hell, and blowne by the stinking breath of Sathan. And when they haue said all they can, they haue made their sinne more grievous, their heart more hard, and themselves more cursed in that they haue done nothing all the while, but dishonoured God to make him a patron of wickednesse, and his word a sword for Sathan.

Fourthly, the word of God is abused and profaned, by turning it to charmes, and all other kindes of sorcerie, to cure such persons as be fore-spoken and ay-red (as they tearme it) and to say the Lords prayer, or some place of Scripture, to finde things that be lost, and such like: this is a sinfull perueruing of Gods word. And whereas men commonly excuse themselves for this sinne, because the words be not ill: yet let them know, that when one abuseth good words, to a wrong end, they be ill words in him: and if the word of God be peruerued to such an end, as he hath not appointed, they be sinfull words in him that thus peruerteth them. And Sathan is no lesse dangerous an enemy when he commeth like an Angell of light, then if he appeared in his owne colours. And this charming God himselfe condemneth, and in the Law saith, that he will finde out such persons. So, that both these charmers, and those that goe vnto them are wicked abusers of Gods name: and either they shall haue no successe in the thing they sought for, or if they haue, it is a greater plague. For now they prosper in their sinne, and their heart is made

4.
 Charming,
 sorcerie, and
 witchcraft is
 taking of
 Gods name
 in vaine.
 Good words
 may not be
 vsed to ill
 ends.

Leuit. 24, 6.

* The remedies
against the
common a-
buses of Gods
Word.

When the
Scriptures are
alleged to a
right end.

more hard and vncurable. And thus the word of God is abused. Now the remedie against these abuses, is, that we labour to applie Gods word to the right ends whereunto it is appointed. And if we will know these ends, we may see them in 27th chap. 3. verse 16. *The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and instruct in righteousness, that the man of God may be absolute, being made perfect in good workes.* Here he sheweth how we should employ the Scriptures of God: and first generally, he saith they be profitable, shewing that the word of God must neuer be medled withall, but for some profit. In all conferences, wherein we alledge the Scriptures, this must be the closing and shutting vp of all; That there be some good done, that some body be the better for them, that some fruit be reaped thereby: but where fruit is not the end, Gods word is not rightly applied. Then particularly he sheweth where in the profit consists. First, it serueth *to teach*, that is, to enlighten the vnderstanding, that one may get more knowledge, and his minde be better informed. Secondly, *to conuince*, that is, to refute, and beate downe heresies and false opinions. Thirdly, *to correct*, that is, to amend the offenders, and redresse their euill manners. Fourthly, *to instruct*, that is, to shew how one should as well performe the good, as forsake the euill, and to lead such a godly & righteous conuersation, as that God may haue the praise, men may be edified, and himselfe may be comforted both in life and death. These are those ends of the Scripture, to the which, whosoeuer applieth it, shall not dishonour God, nor hurt his owne soule, but glorifie God, and himselfe be made perfect, and readie to euery good worke. Thus much for taking Gods name in vaine, by abusing his word.

X Abusing of
the titles of
God, is to
take his name
in vaine.
Admiration.

Secondly, Gods name is taken in vaine, by abusing his titles: as, God, *Iehonab*, Iesus, Lord, and such other. And that, either in admiration; as when vpon any sodaine accident or strange report, we breake forth into such vaine speeches, good Lord, O Iesus, O Christ; Lord haue mercy vpon vs, what a thing was that? wherein we name Gods titles, without any feare or reuerence of him. Therefore those that haue done so, must repent and doe so no more.

II Imprecation.
Gen. 17. 1.

So likewise we abuse Gods titles, in rash repetitions and imprecations; as *Sarah* in a great passion commeth to *Abraham*, and saith,

(saith, *The Lord be iudge betwene me and thee*: and then she must needs haue a purchased Sessions, and God must come downe from heauen in all the hast: none else would serue the turne to redresse her wrong, which (as she thought) was committed against her. And what was the matter? why? *Hagar* had dealt vndutifully with her, and God must needs come to plead her cause, and to punish this disorder. But if God had come, and hearing her rash prayer, had taken examination, and proceeded to punish the chiefe offender, who should haue beene first plagued? who was the first motioner of taking *Hagar* to *Abraham*? was not *Sarah* her selfe? What? must *Abraham* take her through her meanes and motion; and now, when the matter falleth out ill, she will fall out with her husband? How could she looke for any better proceeding, since she was the author of so ill a beginning? So that such kinde of imprecations, as to wish, God be iudge, rashly, and hastily, is a great dishonour to God. As likewise in cursing: as, Gods vengeance on him, and such like horrible speeches, when God must needs become their officer, to reuenge their quarrell, and serue their malicious humour. So likewise to praise God, and giue him thanks for an euill thing. As *Saul* at the wickednesse of the *Ziphims*; when they to currie fauour with *Saul*, and to get his good will, came to betray *David* vnto him, and to discouer where he was, that *Saul* might take him: he breaketh out into hypocriticall and sinfull praises, saying: Blessed be you of the Lord, &c. One might haue done a good durie, and discharged a good conscience, as *Ionathan* did, &c. he would neuer thanke God for it, but let them come and helpe him to bring his mischieuous purpose to passe, then God be blessed, and great thanks there must be. So for gamsters, when they cosen and rob one another vniustly of their mony, without conscience or warrant (they might euē as well many times picke a purse,) then in all the hast, God must be praised for their theuerie. I thanke God I haue sped well, I haue good lucke. What? is God a patron of gamsters? is he a fauourer of dicers? must he be at euery idle persons becke, when he is robbing his neighbour? Monstrous persons! that dare be so impudent; they shall feele and see (if euer God waken their conscience in this life; and if he doe not, yet in the life to come,) that it was a fault bad enough, to take away mens goods in this manner: but

Cursing.

Praising God
for an euill
thing.

2 Sam. 23. 31.

farre greater, when they will dare to abuse Gods holy name in their sinfull praesises.

Meanes to
keepe vs from
abusing Gods
titles.

Now the best medicine to preserve vs from all these sinnes and abuses of Gods titles, is set downe in *Deut. 28. 58. Feare the glorious and fearefull name of the Lord thy God*: feare it so, that you name it not, nor thinke of it, but with great reuerence. For, if one be audacious to take Gods name in his mouth, without feare and due regard, God will lay plagues vpon him, and those not short and slight, but sore and grievous, of long continuance and great durance: but if one tremble and feare before the Lord, he shall neuer abuse his name.

Abusing
Gods proper-
ties, is taking
his name in
vaine.

Thirdly, Gods name is taken in vaine by abusing his properties, and by rash speaking of them, As of his power, wisdom, mercy, patience, iustice, &c. which are abused when we speake of them carnally, and carelessly, or contemptuously. As a *King. Chap. 7.* when the Prince, on whose hand the King leaned, heard the Prophet say, that Come should be so cheape, so sodainly after that extreame dearch, he said: Though God should make windowes in heauen, that could not be so.

Now this was a fearefull impietie to speake so basely of Gods power, and so contemptuously, as though his strength were to be measured by mans strength, and God could not tell how to bring it to passe, because the Prince could not tell how, nor saw any meanes; for there he alludeth to *Nash* his floud, as if he had said, If God should raine Come now, as fast as he rained Water: then, it could not be so: but it was so, and he saw it so, but had no good by it; for he was pressed to death by the throng, as a iust reward of his contemptuous speech, and vnbeliefe of Gods power.

So likewise, Providence and wisdom is abused, when one frets, and speakes grudgingly against Gods workes, vnder the name of Fortune and Chance: Oh what ill lucke was that? what misfortune? For either one must say that things come to passe by chance, hap as hap may, without any disposing of God, (and so he chargeth God to be too careless a gouernour, that lets things runne at randome, without counsell and aduice:) or if he say, that God gouerneth all things, and ruleth in the world, and appointeth what things, and how they shall come to passe; then he chafes and murmureth against Gods gouernment, vnder the

name

name of Fortune: and speaking ill of lucke, he speaks ill of Gods wisdome and providence. So like wise, in applying any of Gods properties to defend euill (as the common custome of most men is, to despise all admonition, and to embolden themselves to all excess of riot in regard of Gods goodnesse.) O say they, God is mercifull, and Christ died for our sinnes. True: God is mercifull, but to whom? To the penitent, and humble person that hateth his sinne, and studieth to forgoe it: but he is not mercifull to those that loue their sinne, and like it, and that haue a root of bitterness in them, and make Gods mercy an encouragement to harden them in their sinne, and not to allure them to repentance; but make his loue and kindnesse a protection to their Lewdnesse; to such he will shew no mercy, but his wrath shall burne against them to the bottome of hell. So that in speaking of Gods attributes, speake of them with reuerence, and to that good vse for which God hath reuealed them.

So lastly, Gods name is taken in vaine, in speaking vnreuerently of his workes: either those his admirable actions, within himselfe, as election, and reprobation. When vaine man by his weak capacity, and shallow conceit, cannot reach to the depth of his wisdome, what moueth him to chuse one and to refuse another; then in the bitterness of his heart, he openeth his mouth against his justice: whereas he should rather, with silence and reuerence, wonder at his hidden counsell; as Paul, Rom. 11. 35. did; having spoken sparingly of it, he breakes out in admiration, and so concludes, *O the depth of riches both of his wisdome and knowledge of God!* So for the outward workes of creation, and redemption, and the passion of Christ, when one can speake so lightly, and without any good vse of these great things, that should make him feare before God, and increase reuerence toward his Maiestie, and hatred of sinne.

To speake vnreuerently of Gods workes, is a taking of his name in vaine.

33. ed.

Thus much for taking Gods name in vaine, by speech without an oath. Now followeth that taking of his name in vaine, which is with an oath.

Taking Gods name in vaine by an oath.

And this is three wayes; by swearing either vainly, or wickedly, or falsely.

Vaine swearing is, when in common and ordinarie talke, men mingle their speeches, and fill vp their sentences with needlesse oathes: which though they account as a small sinne, yet it is a most notorious

Swearing vainly.

notorious dishonour of God, and proceeds from the Diuell, he is the father of it. As Christ saith, *Mat. 5. Let your yea be yea, and your nay nay: for what soeuer is more comes from the euill one, that is, the Diuell.* So that the roote of it is exceeding euill, and the fruit of it is euen as bad, as Saint James sheweth 2. 11. *Swear not,* saith he, *my brethren, neither by heauen, nor earth, nor any other oath: but let your yea be yea, and your nay nay, least you fall into condemnation.* It is then manifest that the Diuell is the author of vaine oaths, Gods iudgement is the end and fruit of vaine oaths, and he that is willing to be led by such a guide, and to come to such an end, he may take his libertie to vse them. But one may say, I doe not sweare great oaths, as by God, and by the members and sufferings of Christ, but pettie and small oaths, as by my faith & troth, by this bread, fire, light, &c. But Christ answereth for this, that we must not sweare, neither by the Temple, nor the gold, nor heauen, nor earth, no nor so much as by our head, because God is the author and maker of all these things. And there appeareth such wisdom and power of God in the simplest of his creatures, as ought to make vs to feare and reuerence him in them. So that whether they be great oaths, or lesse oaths, if they be idle oaths, Gods word hath condemned them, and they shall (without repentance) bring his heavy iudgement on them that vse them. Yea, but I sweare that which is true, it is not a lie. Be it so yet God hath not bound you onely, not to take vp his name falsely, but not to take it vp idly and vainely. And againe, this ordinary swearing in our common talke, though it be true, will at length bring false swearing. It cannot be auoided, but that he that vsually swears vainely, shall now and then sweare falsely. For the often tossing of Gods holy and sacred name, or any of his titles or actions, in our mouthes foolishly, or carelessly, doth at length beget such a base account and opinion of these things, that they care not how they vse them. Oh, but saith one, I would not sweare indeed, but they constraine me, & vrge me to it, for they would not beleue me else. But if they will not, better it were to want credit with them, then to want fauour of God: better vndergoe mans vnjust suspicion, then Gods iust iudgement. And what is the cause that some mens credite is growne so weake and feeble, that it will not stand vnlesse it be vnder-propped by an oath? euen because they haue so wounded their names, by lying, fraud, and cosenage, as that men
take

take all for falshood that comes from them. But if we would deale iustly and truly, and leade an honest life, we should not need to vie such sinfull shifts, to get men to trust vs. For there be many of Gods people, that (through Gods mercy) can say, they haue deale so honestly & conscionably with men, and haue had such care of their word and promise, as now no man that knowes them, will goe about to put them to their oath, their bare word may end the controuersie. So that, if we would deale plainly and iustly with all men, and let them see truth in our words, and faithfullness in our workes, such idle attestations, to the hurt of our soules, would be altogether needlesse. So that to sweare, when no oath is required, nor accepted, nor can edifie, but rather hurts and grieues the hearers, is greatly to be condemned.

But if vaine swearing be a plant of the diuels sowing, and will bring forth fruit for store, *viz.* damnation: then how much more horrible and odious is that blasphemous and furious, and outrageous swearing of many men? that if they be a little offended, and their minde displeased, then they fall to disgorge their filthy stomackes vpon the name of their Creator, and spue out all the venom they can, vpon his most sacred Maiestie, without any feare or reuerence. If in their hunting, their dogges content not their mindes, they fall a cursing and swearing, as it were to ease their tempered stomacke, by shamelesse and blasphemous tearing and renting the name of God. If God crosse them in their dice, which are deare to them, they will crosse him in his glorie, which is dearest to him; if he make the dice runne against them, they will be auenged, their tongues shall runne as fast against him. Here is an heart possessed with wickednesse, and giuen ouer to sin, that can find no other remedy, when it is crossed and moued, but to dishonour God. Hell gapes with open mouth for such hellish persons; and a most terrible and fearefull damnation remaineth for such horrible and fearefull sinners, vnlesse they bewaile and forsake their hainous blasphemies, and endeouour hereafter, by all means, to sanctifie Gods holy name.

Therefore let wicked swearers take heed, how they presume often thus to crosse God in their anger, in the thing that he most accounteth of: for he will not long sit downe by it, he will not still beare it, but he will arise in anger and plague them in their soule, and in that that is nearest vnto them. If they set their tongues against

The danger
of cursed
swearing.

Mat. 23. 4.

X
Swearing
wickedly to
doe ill.

against heauen; heauen will send downe thunder-bolts of woes against them: and if one dash often against Christ, and will take no warning, at length Christ will fall vpon him, and grinde him to powder. And thus much for idle and foolish swearing, as also bitter and outrageous blaspheming.

Mark 6.

Secondly, Gods name is taken in vaine, by swearing wickedly, when men bind themselves by an oath to doe euill: As *Dauid* in passionate heate, sware to kill *Nabal*. Indeed *Nabal* was a sinfull man, & God did reward him afterwards accordingly; but *Dauid* had no warrant to seeke reuengement, and to swear to do that, which he had no calling vnto. This kinde of swearing is a taking of the name of God in vaine, whether the oath be broken or kept. For if men breake it, (as in this case they ought to doe) they haue sinned; in that so lightly and rashly they tooke vp the name of God, as that vpon better consideration, they were driven to recall their oath againe: but if they keepe their wicked oath, (as *Herod* did) that is most sinfull of all; for then they make God an author and patron of sin, and call him for a witnesse, and allowe of their euill. So that for vs to swear, we will be meete with such as haue done vs some wrong: & that we will be auenged of them, or such like: it is a grieuous profaning of Gods holy name; for Gods name should feare vs from euill, and not bind vs to euill.

XX
False swea-
ring or per-
iurie.

Mat. 12.

Thirdly, Gods name is exceedingly dishonoured and polluted by swearing falsely, by forswearing ones selfe, which is most usually called perjury. This is a most horrible sin, tending to a most fearefull damnation. For if we shall giue an account for euery idle word, as Christ saith; and if men be subiect to iudgement and damnation for euery vaine oath, as Saint *Iames* affirmeth: then, what shall become of those that will dare to call God to beare witnesse of a falshood, and beare themselves out in a lie, by pretending his name? Therefore in *Zachar* 3.4 the Lord sheweth, that his curse (like a fretting Leprosie) shall come vpon the false swea-
rer, and vpon his house, to consume him, and to deuour his house and substance, and shall eate into them, till it haue brought them to nought. And in the 15. *Psalme* 4 verse, it is set downe as a note and marke of a true Christian, that hauing sworne to his hinderance, he will yet keepe his oath. Then how far is he from being a good man, that will of purpose swear that, which he neuer purposeth to performe? and set a better colour vpon an vntruth, by garnishing

garnishing it with a false oath? For it were better to lose any commodity, then Gods fauour; and suffer damage in any thing, rather then to rob God of his glory.

Now the circumstances doe aggravate this sinne. It is very wicked and cursed, if it be in a priuate place, and a priuate cause: but when one cometh before a Magistrate in a publike assembly, and in a matter to be publicly tryed, according to truth and iustice, then to winne credite to a lie and vniust dealing, by calling the true God to witnesse, is euen to make God a false witnesse like themselves. And this is to vnite and linke many sinnes together, for he doth not onely profane the glorious name of the Lord of hosts; but also he is a theefe, and robs the innocent of his right and draweth the Iurers to an vniust verdict, and the Iudges to an vnrighteous sentence. Now the way to preserue vs against this abuse, is to feare an oath: as, *Eccles. 9. 2.* describing a good man, and opposing him to a sinner, notes him by this marke. That he feares an oath, which the sinner neuer feareth. And he that is afraid to inure his tongue to vaine swearing, shall not easily be ouertaken with wicked, and much lesse false swearing. But he that hath so lauish a tongue, as it can, with as much facilitie and nimblenesse powre forth oaths, as other words, he is in continuall danger to fall into the foule and most odious sinne of periury. And thus we haue heard how this Commandement is broken. Now followeth to be seene, what is here required. It commands generally to glorifie Gods name, as is further shewed in the next Table.

For swearing before a Magistrate.

Periured persons arrant theeves.

Life, by a godly and holy living in Christian profession.

Gods name is glorified in

Speech,

Without an oath; in speaking of Gods

Word,
Attributes,
Titles,
Workes,

reuerently, and to good vse and edification.

In the lawfull vse of an oath by obseruing these rules in the

Persons

Swearing: that he haue faith and a good conscience. To whom the oath is sworne: that he doe require, and will accept an oath.

Matter, that it be

1. True, in our iudgement and knowledge.
2. Of weight & importance
3. Performed with great feare and reuerence of Gods name.

First,

X
 First, for life and conuersation, a Christian is bound here, to behaue himselfe so, that his whole conuersation may bring glory to the name of God. He must so profit in knowledge and conscience, by the word of God which he professeth, and make such a good proceeding in pure Religion, as that he may beautifie his Religion by a blamelesse & vnspotted behauiour. Thus in *Math. 5. 16.* Christ saith, *Let your light so shine forth before men, that they may see your good workes, & glorifie your Father which is in heauen.* He would haue Christians be as lights: and the light which they must set forth on euery side, must be a gracious and Christian behauiour; that men seeing and beholding these beames, may glorifie, not them, nor commend them, (for a Pharisee will seeke to haue men magnifie him, & speake well of him) but a Christian must desire, that by his meanes, men might be brought to magnifie the profession of God; and to speake & thinke most reuerently of that Word, that hath wrought such grace, and such reformation in him. The life must be the first beginner in Religion, or else the speech is but ridiculous; as the Lord saith, *What hast thou to doe, to take my words within thy mouth, seeing thou hatest to be reformed?* One goeth beyond his calling and commission, when he dare call himselfe a Christian, and God his Father, and will not yeeld obedience vnto his Commandements, in his practise. So, *1 Pet. 2. 12.* *Haue your conuersation honest among the Gentiles, &c. that they may glorifie God in the day of their visitation.* As if he had said; There are many of Gods elect, that yet are vnregenerate, and as bitter against Gods truth, and will speake as ill of profession as any other; but God will visite them hereafter by his good Spirit, and the Sunne of grace shall shine in their darke hearts, to their enlightening, and his Word shall worke faith and repentance in their soules: and when he hath shewed the same mercie to them, that in former time he did to you, they shall magnifie him for these good things that haue bin in you, which haue caused them that bare an hard minde to Religion before, to loue and like it so much the more now. And though they stand out long, yet at length they shall be won, and then they will magnifie God. And euen bond-men are commanded, notwithstanding their low estate, and the basenesse of their condition, yet to bring some glory to God, and win some reuerence to their glorious profession, by their good behauiour.

Psal. 50.

Tit. 2. 20.

No man is in some one place and condition, but that if hee will take the name of Christ vpon him, and the profession of Christian religion, he must adorne it, and decke it: which he may doe, by being faithfull and diligent in his place, and giuing euery man his due conscionably. Euen a seruant if he be not audacious and arrogant, not giuen to picking and faultfinding, but trusty, diligent, and seruiceable, patient, mecke, and humble; he glorifieth God, he graceth Religion, he worketh out his owne saluation, and doth what in him lieth, to conuert his vnbeleeuing master, and shall haue reward of this seruice, as well as if he were in a higher and more honourable calling, that the world made more account of it.

The meanest Christian in his place may bring glorie to Gods name.

Doctrine.

In the very first petition Christ bids vs say, *Hallowed or sanctified be thy name*, that is, let vs, and all professors be so well grounded in the vnderstanding of the word, and our hearts so seasoned and quickned with the same, as that our life led in all good conscience, may bring glorie to thy Name and Religion. Now for vs daily to make this prayer, and neuer to regard our actions, how they be agreeable to this Petition, what is that but to dishonour God both in life & prayer? And thus much how we must glorifie God in deed. Now followeth how we must glorifie him in word.

First, we must speake of Gods word with such care and reuerence as becomes the great excellency of it: and not vainely, nor idly, but onely to those good vses, and with that good affection, that the Lord hath commanded. And so in *Deut. 6. 7. These words shall be in thine heart, and thou shalt rehearse them continually, &c.* So that it is not left at mans discretion, whether hauing Gods word in his heart, he will speake it, or not; but it is laid as a Commandement, with equall authoritie with the former, that he shall talke of it, as well as thinke of it. And surely, if it dwell within, it will be heard without, as *Psal. 37. 30. The mouth of the righteous shall speake of Wisdom: for the Law of God is in his heart, and his feete shall not slide.* He sheweth the priuiledge of a righteous man, that he hath Gods law so rooted and settled in his heart, as it will spring and bud forth in his mouth, & so keepe and preferue him, that either he shall not doe any thing that is wicked; or if he doe, he shall be soone and happily recovered.

Gods word must be reuerently handled.

X

Those therefore faile much in this dutie, that will neuer talke of any thing in the Scripture, or of any part of Gods worships: they

they will come to the Church, and giue the Preacher an houres hearing: but follow them out of the Church doore, and what kinde of conference shall you heare come from them? Not one word of the Sermon, but presently of the earth & earthly things, Though these men be not common swearers, yet they haue broken this Commandement: for God commandeth vs here to honour him with our tongues. And therefore, howsoeuer foolish persons are readie to excuse themselues, that though they cannot talke of the Scriptures, because they are not booke-learned, yet they haue a good heart, and serue God day and night, (if you will beleue their report:) yet so long as their goodnesse is locked vp, that it cannot come abroad, they may say what they will of themselves: But Christ saith, that *a good man out of the good treasure of his heart, bringeth forth good things.* This is such a treasure, as must needs be brought to light when good occasion is offered vnto vs. For if one say, he hath a cofferfull of good gold, and yet can fetch nothing out but dross, no man euer saw him bring one peece of gold out of his chest, but euery day slips and base coine; surely by this that commeth abroad, men may quickly ghesse what mettrall is within: and few will count him euer the richer for his golden words, when nothing but brasse comes out of his purse. And so in the *Proverbes*, the wise man saith, that *The tongue of the righteous is a tree of life, and that it feedeth many.* And therefore he that can feede none, is not a righteous man, but destitute of the grace of God. As men therefore must not speake idly of Gods word, so neither must they be altogether silent, as though wholsome and religious talke belonged not to them: but they must open their mouths with wisdome, and haue the law of grace in their tongue.

Math. 12.

Pro. 10. 21.

Pro. 31. 16.

X
 Gods titles
 must be named
 with
 feare.

Secondly, we must speake of Gods titles and properties, with feare and reuerence, to the benefit of men, and the praise of God by them. Thus *Dauid*, *Psal. 40. 9.* saith of himselfe, *I haue declared thy righteousness in the great Congregation, I haue not hid thy righteousness, and I concealed not thy mercy and thy truth, &c.* These were the things whereof *Dauid* would speake; the great mercy of God, and his wonderfull and stable truth: that men might learne hence, to flie vnto him, and depend vpon him in their miseries. And he would shew forth his righteousness, that men should know, that it would surely go well with the righteous,
 and

and that the wicked should haue according to the worke of his hands: for God being righteousnesse it selfe, must needs punish the one, & reward the other, as their liues & deeds haue deterued.

These were the things, about which he would willingly exercise his tongue, and speake ioyfully to the people. For, one cannot speake of these things conscionable, but it will worke in him a feeling and loue of them: so that himselfe shall get more good, and those also that heare him. So *Psalm 107. 8. Let them confesse before the Lord, his louing kindnesse, & his wonderfull workes before the sonnes of men.* He would haue vs haue such a feeling in our hearts, as that we should not onely confesse Gods kindnesse before him, but also make knowne the same before men.

And therefore all of vs must here be humbled, and acknowledge how exceeding short wee come, how seldome or neuer we breake forth into such confession or declaration of Gods power, wisdom, mercy, &c. as our selues and others might thereby be stirred vp the more to be thankful vnto him, & to stay vpon him. Who almost had said, as *Dauid* in the *Psalm*: *Come, and I will tell you what the Lord hath done for my soule*, what carefulnesse he hath had ouer our soules & bodies, what faithfulnesse he shewed vnto vs in all our needs, & all his wonderfull mercie and wisdom, whereof we haue daily experience. Many can make long discourses of the kindnesse of their benefactors, & spend much time in telling what their good friends haue done for them; but for God that giueth life, & breath, & all things, & that giueth power to our friends, to doe vs good, and kindnesse to put that power in practise; who almost doth speake of his goodnesse and power that he continually doth shew and practise towards vs, to moue himselfe and others, thereby more earnestly to glorifie his name?

Thirdly, we are here commanded to speake of Gods workes with reuerence and thank-giuing, whether they be workes of mercie, or iustice. And thus the children of Israel with their leader *Moses*, after their wonderfull deliuerance at the red sea, gaue themselves to praising and magnifying God, and to confesse his excellent greatnesse and Maiestie, and set out the same to all posteritie. And as we must magnifie, God for all his workes, so also euen for those that go beyond our reach, and seeme most contrarie to carnall reason. And thus *Paul* hauing disputed of election and reprobation, such workes as carnall men and fleshly wits most

Psalm 66. 16.

Act 17. 25.

Gods workes
must be spoken
of with
reuerence.
Exod. 15.

stumbled at, and would willingly shew their quarrell against, if they durst fortieare of men; *Paul*, I say, being a man of God, speakes most reuerently, and with wonderfull admiration of the glorious attributes of God therein. *Rom. 11. 33. O the deepe-nesse of the riches both of the wisdome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out! and then Who hath knowne the minde of the Lord?* Who can tell why God chuseth one to life, and leaueth another to death? who can asigne the cause of these things? And in the next verse, hauing before spoken of ordaining one to shame, and another to glory, he shureth vp, and closeth all with this holy and reuerent conclusion, wondering at his greatnesse: *Of him (saith he) and through him, and for him, are all things: to him be glory for ever, Amen.* As if he should haue said: he made all things at the first himselfe, he sustainerh & preserueth all things by his owne power still, and therefore it is most iust and equall, that he should dispose and order all things according as seemes best vnto him for his owne glory,

We must
praise God
for our affli-
ctions,

Job 1. 21.

2 Kin. 20. 19

1 Sam. 3. 18.

Dan. 4. 14.

Swearing
rightly, is an
holy seruice
of God.

And wee must striue to magnifie God in those workes that crosse our reason: so, in those also that are most contrary to our affection: as in our crolles and afflictions. And thus did *Iob* when God had taken away his sonnes, his seruants, his sheepe, his oxen, his camels, and all his goods, and that vpon the sudden, he fals not to murmuring and grudging against God, but breaketh out into the praise of God; *The Lord hath giuen (saith he) the Lord hath taken away blessed be the name of the Lord.* In all these miseries he could find in his heart, and see good cause, to blisse the name of God: for he knew that all these trials came from God. And though the diuell were a chiefe stirrer, yet he could not go beyond his commission: and though God had taken away all, no wrong was done to *Iob*. God hath giuen it him, and might haue taken it away sooner, and therefore still he was to be blest. So did *Hezekiah*: so did *Eli*: *It is the Lord, let him do what he will.* So that euen in Gods chastisement, which are tedious to the flesh, and go against the streame of our affections, we must praise him. As *Nebuchadnezzar* in the end of his seuen yeares miserie, saith, *He is holy in all his workes, and iust in all his waies.* And thus we must glorifie the name of God in speech without an oath. Now it followes to speake of an oath.

And first we must know, that it is a singular seruice to God to
take

take an oath, when we haue a lawfull calling thereunto. As rash swearing is a wicked thing, so right swearing is an holy service: and one may sinne as well in omitting this when it is lawfully required, as in committing the other which is forbidden.

So in *Deut. 6. 13.* and *10. 20.* *Thou shalt feare the Lord and serue him, and sweare by his name.* In both which places God plainly requireth this swearing by him, as a special honour that belongs vnto him, when we haue a warrantable & iust cause to take an oath.

Therefore this error must be condemned, that would altogether roote out the vse of oathes, as vnlawfull; and being called thereto, refuse it, because they say they would not take Gods name in vaine. Whereas, in refusing to sweare by it reuerently, & vpon good ground and calling, they transgresse this Commandement, and might as well refuse to heare, and reade, and pray, as to sweare being called thereunto.

1.
It is an error
to forbid the
vse of oathes.

Likewise it serueth for our instruction: that when the case stands so, as that an oath is required at our hands by those which haue authoritie, and when we haue a sufficient warrant, then we should willingly and carefully doe it, and that with a mind to glorifie God; and an expectation of a blessing vpon this holy worke, as vpon hearing and reading, because it is an ordinance of God, as well as these be: and it is a fault, when men comming to this, do not propose the glory of God vnto themselves; nor looke for any reward for this dutie, but onely respect the ciuill ends, to set agreement, & make peace among men. Many will hope to speede the better for a good prayer, (as indeede they shall) which neuer hope that God will looke any whit the more fauourably vpon the, for swearing religiously. But if God wil punish vain swearers, he wil reward good swearing, & those that vse it aright. As a curse is denounced against the sinfull & idle vsage of it, so the reuerent & conscionable vse of it, hath a promise of blessing annexed vnto it. But for want of knowledge & faith in this point, we want the fruite of it: for a Christiā, swearing for conscience sake, & in obedience to Gods Commandement, may lay vp an oath among his best seruices, & treasure it vp as a precious iewel, that shall bring an euerlasting reward with it. For God will not forget those that sanctifie his name: which all they do, that sweare reverently by it.

2.
We may expect a blessing
for swearing
rightly.

Now, that wee may sweare lawfully, these rules are to be

ob-

stumbled at, and would willingly shew their quarrell against, if they durst ferleare of men; *Paul*, I say, being a man of God, speakes most reuerently, and with wonderfull admiration of the glorious attributes of God therein. *Rom. 11. 33. O the deepe of the riches both of the wisdome and knowledge of God! how unsearchable are his iudgements, and his wayes past finding out! and then Who hath knowne the minde of the Lord? Who can tell why God chuseth one to life, and leaueth another to death? who can asigne the cause of these things? And in the next verse, hauing before spoken of ordaining one to shame, and another to glory, he shutteth vp, and closeth all with this holy and reuerent conclusion, wondering at his greatnesse: Of him (saith he) and through him, and for him, are all things: to him be glory for ever, Amen.* As if he should haue said: he made all things at the first himselfe, he sustaineeth & preserueth all things by his owne power still, and therefore it is most iust and equall, that he should dispose and order all things according as seemes best vnto him for his owne glory,

We must
praise God
for our affli-
ctions.

Job 1. 21.

2 Kin. 20. 19
1 Sam. 3. 18.

Dan. 4. 14.

Swearing
rightly, is an
holy seruice
of God.

And wee must striue to magnifie God in those workes that crosse our reason: so, in those also that are most contrary to our affection: as in our crosse and afflictions. And thus did *Iob* when God had taken away his sonnes, his seruants, his sheepe, his oxen, his camels, and all his goods, and that vpon the sudden, he fals not to murmuring and grudging against God, but breaketh out into the praise of God; *The Lord hath giuen (saith he) the Lord hath taken away blessed be the name of the Lord.* In all these miseries he could find in his heart, and see good cause, to blisse the name of God: for he knew that all these trials came from God. And though the diuell were a chiefe stirrer, yet he could not go beyond his commission: and though God had taken away all, no wrong was done to *Iob*. God hath giuen it him, and might haue taken it away sooner, and therefore still he was to be blessed. So did *Hezekiah*: so did *Eli*: *It is the Lord, let him do what he will.* So that euen in Gods chastisement, which are tedious to the flesh, and go against the streame of our affections, we must praise him. As *Nebuchadnezzar* in the end of his seuen yeares miserie, saith, *He is holy in all his workes, and iust in all his waies.* And thus we must glorifie the name of God in speech without an oath. Now it followes to speake of an oath.

And first we must know, that it is a singular seruice to God to take

take an oath, when we haue a lawfull calling thereunto. As rash swearing is a wicked thing, so right swearing is an holy service: and one may sinne as well in omitting this when it is lawfully required, as in committing the other which is forbidden.

So in *Deut. 6. 13.* and *10. 20.* *Thou shalt feare the Lord and serue him, and sweare by his name.* In both which places God plainly requireth this swearing by him, as a special honour that belongs vnto him, when we haue a warrantable & iust cause to take an oath.

Therefore this error must be condemned, that would altogether roote out the vse of oathes, as vnlawfull; and being called thereto, refuse it, because they say they would not take Gods name in vaine. Whereas, in refusing to sweare by it reuerently, & vpon good ground and calling, they transgresse this Commandement, and might as well refuse to heare, and reade, and pray, as to sweare being called thereunto.

1.
It is an error
to forbid the
vse of oathes.

Likewise it serueth for our instruction: that when the case stands so, as that an oath is required at our hands by those which haue authoritie, and when we haue a sufficient warrant, then we should willingly and carefully doe it, and that with a mind to glorifie God; and an expectation of a blessing vpon this holy worke, as vpon hearing and reading, because it is an ordinance of God, as well as these be: and it is a fault, when men comming to this, do not propose the glory of God vnto themselves; nor looke for any reward for this dutie, but onely respect the ciuill ends, to set agreement, & make peace among men. Many will hope to speede the better for a good prayer, (as indeede they shall) which neuer hope that God will looke any whit the more fauourably vpon the, for swearing religiously. But if God wil punish vain swearers, he wil reward good swearing, & those that vse it aright. As a curse is denounced against the sinfull & idle vsage of it, so the reuerent & conscionable vse of it, hath a promise of blessing annexed vnto it. But for want of knowledge & faith in this point, we want the fruite of it: for a Christiā, swearing for conscience sake, & in obedience to Gods Commandement, may lay vp an oath among his best seruices, & treasure it vp as a precious iewel, that shall bring an euerlasting reward with it. For God will not forget those that sanctifie his name: which all they do, that sweare reverently by it.

2.
We may expect a blessing
for swearing
rightly.

Now, that wee may sweare lawfully, these rules are to be

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X
Rules that we
may sweare
rightly.

Vnregene-
rate men can
neuer sweare
rightly.
Rom. 1. 9.

Mat. 7. 18.

Tit. 1. 15.

observed : for the } swearing :
Persons } requiring an oath.
Worke.

For the person swearing, this must be knowne and observed, that if we would haue God accept of him, he must be a Christian; for no vnregenerate man can sweare religiously to please God, nor comfortably to his owne soule; and therefore Saint Paul swearing, saith, *I call God to witnesse*: but so may an vnregenerate man, and his oath be worth nothing in Gods account; therefore he addeth, *whom I serue in my spirit*, shewing, that hee that will comfortably take the name of God in his mouth, to sweare by it, must sanctifie him in his heart, and serue him in his soule, or else he doth take the name of God in vaine, he doth not glorifie him at all. For an euill tree (sayth Christ) cannot bring forth good fruit. And though other may haue good by that he shall doe, yet it can bring no good or comfort to himselfe: nay, it is an euill worke in him, as was the preaching of *Sudas*, and casting out of Diuels, and other workes which he through Christs commission was able to doe which (notwithstanding) were so farre from doing him good, or yeelding him any comfort against the terrour of his conscience, that they rather were torments, and fire in his bosome to vexe him, that had made so faire a shew, when in truth he had so foule a heart. So, if an vnregenerate man take an oath, although it be very true, yet hee sinnes and dishonoureth God in thus swearing; because whatsoever is not of faith is sin. Now, he hath no faith, neither looks hee to Gods Commandments, or respects his glorie in the oath. Therefore whosoever hath taken an oath before his calling, howsoever in it selfe lawfull, yet he must be humbled for the manner of doing it, because it was a sinne in him, being voide of faith, and wanting a good conscience, and all true reverence of Gods Maiestie. For these things can never be wrought, but by the worke of the Spirit, which doth convert men that they may be fit for his service; whereas in the state of vnregeneracie, they tooke Gods name in their mouthes, when there was no feare of him in their hearts, and to the impure all things are vnpure. This may be observed in the partie that is sworne.

Now, in him to whom the oath is made, this is requisite, (without which an oath cannot be lawfull) that hee require it
and

and be ready to accept it. For if the partie vnto whom one sweareth, be vnwilling of it, then it is a sinne to spend it vpon him, and wearie his eares, and grieue his heart with it.

And therefore many men are to be reprobued, that in common buying and selling, are so forward to sweare, as that though no man be willing they should sweare; yea rather, many are grieved and troubled at it; yet euery thing of lightest moment, must haue confirmation of an oath annexed vnto it. But what get they that will make a trade of swearing? Surely this, that they grow to be suspected of vnfaithfulnesse: and when they be so lauish of Gods name, both their owne hearts grow lesse to reuerence it, & others the more suspect them; whereas they thinke to remoue all suspicion from themselves. For a godly man, and one that hath any true fidelitie in him, sets more by the name of God then to pawne it vpon euery small occasion: and therefore those may be iustly thought most deceitfull towards men, that be most prophane towards God. And he that careth not to dishonour God, will neuer make any great stay to deceiue his neighbour: and they who giue libertie to themselves to vse needlesse and vaine oaths, do often slip into false oaths. These rules are for the persons. Now for the thing it selfe,

What inconueniences accompany rash swearing.

First, it must be true that is sworne: That is, whatsoever we confirme by taking the name of God in our mouthes, must not onely be true in it selfe, but a knowne truth, of which he that sweareth, hath some certaintie, his conscience must not doubt of it: if he doe, he setteth too light by Gods name. So *Jeremie* chap. 4. vers. 2. he requireth that men sweare in truth and in iudgment: if one will come to auerre and affirme a thing with an oath, he must be able to say, I sweare nothing but that, which (vpon sound ground and good prooffe) I know to be true, I am sure of it, and haue in mine owne heart iust warrant for that which I speake: else vpon euery light coniecture, & slender opinion to confirme a thing by an oath, though it fall out to be so, is to prophane Gods holy name, and take it vp with a vaine and vnreuerent affection, in that one is rash, to aduenture so easily and suddenly vpon a thing of such weight and importance.

1.
Rules of a religious oath.
First it must be of a known truth.

Secondly, an oath must not be taken in light and small matters, but in things of great moment. Though the matter be certaine, and in our knowledge, such as we may safely testifie the truth of

2
Oathes must be taken in matters of importance.

it: yet if it be but a trifle, it is not worth an oath. In such a case, man must rather be content not to be credited, then to call Gods name to witnesse. When *Moses* was the Iudge, he appointed inferiour officers to haue the managing of smaller matters, and onely the greater and weightier causes were brought to him, to heare and decide. Now, then if it were not fit for *Moses* to be called to the ending and making vp of euery light and idle controuersie; much lesse is it for vs to debase God so much, as to bring him in vpon euery trifle. Wee would count it a very vnseemely thing, to trouble high Officers and Magistrates with causes which the meanest neighbour could arbitrate. And if it bee too much disgracing of a Noble mans dignitie, to call him forth about euery such thing of no weight; much more profanenesse is it towards God, and sheweth a heart nothing touched with the greatnesse of his Maiestie, to vrge him to come out of his place, to deale in such trifles. Therefore, vnlesse it be matter that tends to the glory of God, or some great good of man, to end contentions that would be dangerous, and to set vnitie and good order among men; we must not presume to meddle with the name of God, nor bring triuiall matters before his glorious presence.

3. Lastly, wee must doe it with great feare and reuerence: as in *Ecclesi. 9. 2.* it is noted as the marke of a good man, to *fear an oath.* And though one be the childe of God, and an oath be required of him, and he know the thing to be certainly true, and the matter also of weight, worth an oath: yet if he come lightly, without any regard of God, and reuerence of that his excellent name, hee hath failed in his swearing, and hath taken Gods name in vaine, and is to be humbled for it: For, in the second *Psalm*, and the eleuenth verse, he saith, *Serue the Lord with feare.* Now if a man must not vndertake any seruice of God without feare; much lesse may he call God to be a speciall witnesse, and after a speciall manner set himselfe before him, without reuerence and due feare of his Maiestie. And so much for the Commandement. Now followeth the reason of it.

X
Oathes must
be taken with
reuerence.

Ep.

2. ii. 1p.

*For the Lord will not hold him guiltlesse that taketh his
Name in vaine.*

Here God, from the greatnesse of the perill, goeth about to terrifie men from the sinne: Now where he saith, the Lord will not hold him guiltlesse, something more is vnderstood, then is exprelled. For the meaning is, that God will account him as guilty, and execute a sharpe and seuer punishment vpon him. So that, this we may here obserue as a plain doctrine, That he that sinnes against this Commandement, vntill he doe soundly repent, shall draw heauie iudgements vpon himselfe. As the offence is hainous, so will the punishment be answerable. For it is God that vndertaketh to prosecute against them: he will not put it vp, but be reuenged vpon them. If man onely accused them, they were not necessarily faultie, but might recome credit with men, or at least haue comfort in their owne soules, as *Naboth* had, and they which are spoken of, *Esa. 29. 21.* that were made to *sinne in word*, when they spake truly and faithfully: and being righteous, were yet *made as fall without cause*: but if God conuince, who shall cleare? if he condemne, who shall iustifie? Their owne tongues, and hearts, and consciences shall passe a verdict against them. If man onely were offended, man also might determine the cause as ympire or Iudge, and ouer-rule the adueryary. For the sentence is not alway as the plaintife would haue it: but (as *Elis* told his sonnes, *1 Sam. 2. 25.*) *If one sinne against God, who will pleade for him, or take vp the matter betweene them?* If a man onely followed the cause, there might be many helpe: as protections, or bailes, or flight, or pardon, or death of either side, &c. But if God pursue, who can resist him? who can escape him? who can ouer-match his power, or (without true repentance) flie from his fearefull iudgements threatened against them? If he cast them, they be subiect to any punishment, or all punishments; in euery place they may feare apprehension; at all times they may expect execution: so fearefull is their state that breake this Law, and fall into the hands of the liuing God.

And yet of all sinnes, this seemeth most safe in the eyes of men. A greater penaltie is laid vpon him that robs a man of his goods, then vpon him that robs God of his glorie: and one may with

He that takes
Gods name
in vaine, and
repents not
for it, drawes
downe Gods
iudgements
vpon himselfe.

X
2. supra
p. 87. X.

more ease carrie out a blasphemous and furious oath, yea, many of them, and wicked scoffing and mocking at the word and workes of God, then any slanderous reproach, or taunting terme against his neighbour, that is but dust and ashes like himselfe. Therefore, sith men let it slip so easily, God will take the more notice of it, and punish it more sharply. For indeed men are farre more carefull for their owne vaine glory, then for Gods glorie: and therefore if God should referre it to mens assises, it is sure, little order would be taken for it. Yea, commonly it is seene, that those which should reforme and correct others in this poynt, haue themselves most need to be reformed, and corrected: and some of the greatest rulers, that should most repress blasphemie, of all others practise it most. For if they be neuer so little crossed, how doe they seeke to ease themselves, but by violent and outrageous swearing? Therefore, if God should put ouer the punishment of it to their discretion, like enough a very slight penaltie should serue the turne. And men also could not inflict a sufficient punishment answerable to the fault: for damnation is the due punishment, as *James 5. 12.* Therefore God will haue it come before his iudgement seate, and himselfe will be the Iudge, and executioner in this offence.

Vse 1.
Such as vse
to take Gods
name in vaine
grow more
and more
shamelesse.

Sith then, God undertakes to punish it, the vse is for the terror of all vngodly persons, that give such libertie to themselves to run ouer, in the breach of this Commandement about the rest, that they grow shamelesse, and shew their sinne like Sodom; nay, they will doe it to grieue them that dislike it; usually they take a great pride in it.

Many also of the ciuill sort will be loath a man should see them take away their neighbours Cattell, or goods: yet if they swear in a passion, and be told that they are in great fault, for they wrong God in that which is most deare vnto him, they dishonour his holy name; then they turne all into a jest and laughing? What? is that such a matter? doe you stand so much vpon an oath? who is there I wonder, that doth not swear sometimes, and let fall an oath before he be aware, when he is angry? And doe they make so light a matter of it? Is it a small thing to fall into the hands of God? Nay, there be some of Gods people, that can say truely, through Gods mercie, that they had rather choose to haue their soule to passe from their body, then a wicked oath

from

from their mouth. For if God haue threatned to bring iudgement vpon vaine swearers, then where shall mad and franticke swearers appeare? For though men let them passe, yet before the great Iudge of heauen and earth, they be liable to an action of eternall death. Whercof, in a case of such danger, men must be content to be admonished, and to be helped out of their sin; and not chafe and rage against him, but by a wholsome rebuke, desireth to preferue them from the wrath of God, and to draw their soules out of perdition.

But this is the defence of many swearers; That they sweare not from an euill minde, nor in any bad meaning, but onely by reason of a long custome, which they cannot now leaue. But this defence is much worse then the offence. For it is all one, as if a common robber should pleade, Not guiltie, before the Iudge, confessing that he had indeede robbed, and murdered, yet he thought himselfe an honest man; because he did it not of an ill intent, but onely for that he accustomed himselfe to theeuing and spoyling euer from his childhood: and therefore he must needs continue that course of life still, he neither could nor would alter his custome. Would an earthly Iudge acquite such a shamelesse malefactor, though the wrong concerned onely other men, and not himselfe? And shall God the most righteous Iudge, let such escape, as make it their ordinary custome to rob him of his owne glory, and to pollute his most holy name? Other malefactors vsually doe not kill before they be prouoked, neither will they steale but in hope of gaine to themselues: but these wicked swearers flie vpon God, who neuer did them hurt, and they are needlesse and sencelesse theeuers, for they spoile and rob, without any hope or possibilitie of gaine: yea with euident hurt to their owne soules, hinderance of Gods glorie, and griefe of heart to their Christian hearers.

Lastly, this may setue for the comfort of them that haue received wrong by false oaths, and haue false matters carried out against them, by the helpe of periuire. Though earthly Iudges, doe not with due care and diligence search out this; or by reason of their ignorance or error, cannot find out the right; and counterfeite matters passe for currant: yet the Iudge of Iudges will make a better inquirie, and let downe a more true and vpright sentence, and will lay open their innocencie, and the damnable hypocrisie, and

Custome to
sweare excu-
seth not, but
accuseth
more.

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Comfort of
such as haue
received
wrong by
false swea-
ring.

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and impudencie of their aduersaries : and not onely discover it, but plague and confound them for it, if they persist impenitent. And this was the case of *Naboth*, and his children. He was by such wretched dealing surpris'd, and brought to death, as a malefactor and traytor against the King, and blasphemous of God : but had not God shewed in his Word, how he brought destruction vpon the actors, and rooted them out, and swept them and their seed away from the face of the earth ? and *Naboths* name is now cleared, and every one that heareth of him, knoweth him to haue bene better then *Ahab* or *Iezabell*. So that God brought their sinne vpon their heads, and hath not suffered his innocency to be stained. God would not beare with it ; how euer, for feare of *Ahab* the King, no man durst goe about to redresse it. Therefore, albeit sometimes wicked sinners will impudently out-face, and by swearing and forswearing, ouer-sway good causes of Gods children, and carry away matters for a time that are altogether false ; yet be patient, God will not let the vprightnesse of his children be alway oppressed, he will not suffer his sacred name thus wickedly to be abused, and made a shelter for lies and flanders, but when his good time comes, he will let the world see how shamefully they dealt. And though now, while God holdeth his peace, they flatter themselves, and be not afraid to prophane his name, so they may effect their malicious purposes for matters to goe on their side ; yet God will cause their wickednesse to returne, and fall vpon their owne heads, and their owne shame shall couer their faces ; and the wrong done, both to his name and to his seruants, shall be fully discovered and reuenged. Thus much concerning the third Commandement, for the glorifying of Gods name. Now followeth the fourth, in these words.

The



The fourth Commandement.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, Thou, nor, &c.

THe purpose of God in this fourth commandement, is, to teach vs to set apart the seuenth day wholly from all worldly affaires, to the exercises of Religion and Mercy. The parts are two: The one setteth downe the duties to be performed; the other the reasons to moue vs to performe them. In the first is shewed what we should doe, and from what we should decline. The thing to be done is keeping it holy, celebrating an holy rest vnto God. The things to be forborne, are all such workes, as hinder vs, or any vnder our charge, from sanctifying the Sabbath.

The reasons are diuers. The first is drawne from the equitie and righteousness of it, in these words; *Sixe dayes shalt thou labour, and doe all that thou hast to doe.* As if he had said, I haue giuen thee sixe dayes for the workes of thy calling, and haue set apart but one day in seuen, for my speciall worship and seruice, and therefore thou oughtest with all cheerefulnesse and readinesse, to yeeld obedience to this so reasonable and equall a law.

Reasons for
obseruation
of the Sab-
bath day.
First, from the
equitie:

The second reason is taken from the interest and right of God, in these words: *The seauenth day is the Sabbath of the Lord thy God.* As though he would say, I haue taken it to my selfe, I challenge it to be employed in my seruice, it is my day, and not thine: therefore vnlesse thou wilt make thy selfe guiltie of sacriledge by applying holy things to vngodly and common vses, thou must not conuert this time, which I haue set apart for mine owne worship, to thine owne profit or pleasure.

Secondly, from
Gods right.

The third reason is taken from Gods example, in these words;

From

3.
From Gods
example.

For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. As if he should say, If thou wilt follow examples, then follow the best example. Now what better example can there be, then of God himselfe? who, when he made the world, and all things in the world, contrived all his workes so, as that he finished them in the compasse of sixe dayes, and on the seventh day rested from all his workes of creation, onely preserving those things which before he had made. Therefore from his example, learne thou so to dispatch all thy busines in the sixe dayes, as that on the seventh day, ceasing from all ordinarie labours of thy calling, thou maist giue thy selfe wholly to the duties of sanctification and loue, for which end he hath appointed this resting on the seventh day.

From the end
of the Sab-
bath.

The last argument is taken from the end and vse of the Sabbath, in these words, *Wherefore the Lord blessed the Sabbath day, and hallowed it.* As if he should say, If neither the equitie of the Commandement, nor the right of God, nor yet his example will preuaile with thee, to perswade thy heart to keepe this Commandement: yet in regard of thine owne profit, & the benefit thou shalt reape to thy selfe, yeeld to keepe it holy. For God hath not taken this to himselfe for any commoditie that he should haue by it, but euen for thy good: he hath appointed it for holy vses, that it might be a meanes to bring his blessing not vpon the soule onely, but vpon the bodie also, and estate of all them that obserue it. Therefore, if thou loue thy selfe, and wouldest haue prosperitie to thy soule and body, be carefull to keepe holy the Sabbath, as the Lord hath commanded thee. Thus much concerning the drift and exposition of the words of this Commandement.

X
That the
Sabbath is
morall and
perpetuall.

Now, because there be many that are not perswaded of the continuance of the Sabbath; and account the keeping holy of the seventh day, in the number of those ceremonies which be abrogated by Christ, as belonging to the Iewes: therefore it is requisite, that we proue and confirme by some sound reasons out of Gods word, that this Commandement is morall and perpetuall; and as carefully to be kept vnder the Gospell, as vnder the Law, and to continue in force, so long as any of the other Commandements, euen so long as there is a world and a Church militant in it.

The first argument to proue the perpetuie of the Sabbath, may be drawne from those reasons which God vseth for the confirmation

firmation of it in the text. The reasons are all perpetuall, & not one ceremoniall, & euery one belongs vnto vs, as much as vnto them: and therefore it is without reason to make the Commandement it selfe of lesse scope, and binding fewer to keepe it, then those reasons which are brought to confirme it. For, go, through the whole Commandement, what one word in all of it, hath any note of ceremonie? what reason fauours of any ceremoniall thing to the Iewes, that the Commandement should be tyed onely to them? For God commands them to keepe the seventh day, because it is most equall, seeing that he hath permitted sixe dayes for their ordinarie trauell. And hath not hee given vs libertie to labour sixe dayes in our calling? and is not the equitie altogether as forcible to vs in euery age, as it was to them in their ages? If God hath taken from vs none of the sixe dayes, which he gaue to them, what reason haue we to take away the seventh, or any part of the seventh, more then they?

Arguments to
proue the
Sabbath day
to be perpe-
tuall.

1. From the
Reasons in
the Com-
mandement.

Then, secondly it is the Lords; therefore the Iewes may not imploy it any otherwise, then according to his will; and doth not this reason hold as strongly now? Haue we any priuiledge, granted to convert to our owne private vses, those holy things which are Gods, more then in old time the Iewes had?

And for the example of God that he ceased from creating, doth it not reach to all men, and to all times alike? are not we as much bound to follow Gods example as euer any?

Lastly though in nature it differeth nothing from other dayes, yet by diuine institution, it is a day blessed to them that keepe it; & to this end consecrated, that it may bring a blessing. Hath time worne out the force of this argument? Is God lesse able to blesse vs now? or should we lesse desire, or doe we lesse stand in neede of his blessing then they? We see then that all the reasons are firme and strong, the length of time cannot abrogate the truth and strength of the reasons; therefore neither can it disanul the Commandement which is grounded hereupon. Therefore those that cannot exempt themselues from the arguments confirming the Commandement, may not pull their neckes out of the Commandement it selfe.

Secondly, from the time, when this Commandement was first given, & the keeping of a Sabbath holy, first instituted, wee may easily perceiue, that this Commandement is no more ceremoniall time, then

2.
From the

Hebr. 4. 3.

then al the rest. For it was given in mans innocencie, when *Adam* was perfect, and needed no ceremonie to leade him to Christ, nor to signifie any spirituall resting from sin. Yea it was before Christ was promised, to whom all ceremonies haue respect. For he was perfect by creation, and held his happie estate, not by faith in the merits of Christ, but onely by confidence in God, promising him life, so long as he continued in his innocencie and obedience. For this Cōmandement was not first given at Mount Sinai, no more then any other of the nine: but equally with them bound the conscience of *Adam* the first man, and in him all his posteritie, & is of like antiquitie with the rest. The first seventh day that ever was, was as much to be sanctified as any Sabbath following. As may appeare in the second chapter of *Genesis*, the second & third verses, where it is said, that God after the creation finished in the sixe dayes, *rested on the seventh: & therefore he hallowed the seventh day and blessed it.* Now then, sith it was instituted in Paradise, afore either there were any Iewish ceremony, or need of any such ceremonies as did teach spirituall rest from sin, and eueralting rest in heauen, it may not be reputed among the Iewish ceremonies. And this reason is therather to be marked, because it sheweth the weaknesse of that obiection that some men bring against the Sabbath: O (say they) the Iewes were babes in Christ, and weakelings, & therefore they had need of a Sabbath; but we are past babes, we are men growne, and haue more knowledge, & are stronger then they. Grant them this: yet are they stronger then *Adam* in his innocencie? haue they greater knowledge and more grace, then he had before his fall? But God saw it was needfull for *Adam* to haue a Sabbath in paradise. And if it were needfull for him that was without sin, and had no clog of corruption to hinder him, nor ill example to seduce him; yet (I say) if he had need of this (as God in his wisdom saw he had) because his calling (though followed without rediounesse) would yet partly haue withdrawne his heart, that he could not so freely and wholly haue given himselfe to the praising of God, & considering of his power, wisdom, and goodnesse; and therefore was to set one day a part from all works of his vocation, that he might wholly addiect himselfe to religious and holy exercises, and with greater libertie and comfort do them; then what need haue we? and how farre is our necessitie greater? which are burdened with many corruptions
of

of our owne, and haue temptation from many ill presidents, and many allurements of the world, to pull our hearts from the worship of God, which are men of polluted lips our selues, & dwell among people of polluted lips: and which cannot without farre greater ditraction, & wearines also, follow our callings. If *Adam* had need of a Sabbath when hee had no corruption to hinder him, how much more haue we, which both within and without are beset, & on euery side compassed with such strong impediments from our selues and others, that when we haue a Sabbath to bestow wholly and onely on godlinesse and religion, can hardly & with much a doe keepe our hearts from wandering after the world & earthly things? If *Adam* had need in his innocencie of this helpe, then no man in this world is so strong, as that he for this cause might exempt himselfe from keeping a Sabbath. It was giuen to strengthen and helpe the Iewes, and they needed it: yea it was giuen to *Adam*, and he needed it, that he might more freely serue God, and more comfortably reioyce in him. So for this reason also, it is perpetuall, and not ceremoniall.

Thirdly, the manner of deliuerie confirms the perpetuities of it, and shewes that it is of as great force, as any of the other nine, for this was written by the finger of God in the Tables of stone with the other, and therefore this is not to be exempted, *Deut. 10.4.* Then he (*viz.* the Lord) wrote them upon the Tables according to the first writing, the ten Commandments, which the Lord spake vnto you in the Mount, out of the fire, in the day of the assembly, and the Lord gaue them vnto me. That reason which *Moses* brings to confirme the authoritie of all, doth as strongly establish this, as any of the other: *viz.* that God first by his owne immediate voice commanded this, as well as the rest, and after wrote it also in the tables of stone, and commanded *Moses* to put them in the Arke, to shew that no man could fulfill, and perfectly obey them but onely Christ. If these ten were altogether written by God, and no exception made whereby the Sabbath should be inferior to the rest, but altogether put into the Arke, then a man may as well mend any of the other away, as this: yea, and that with more shew of warrant. For none of them all, is more fenced with reasons, and mounded about with more strong arguments, to keepe out the cauls and obiections of men, then this is. So that, where God hath of set purpose vsed such strong meanes to vphold and

Esa. 6.

3.
From the
maner of the
deliuerie.

1 King 8. 9.
2 Chron 5. 10.

grace.

grace it, no man can abrogate it, nor ought to seeke to ouerthrow it.

4.
The oppositi-
on of wicked
men, and the
vnwillingnesse
of good men
to keepe the
Sabbath.

Fourthly, the great and bitter warre that wicked men raise vp continually against it, and the vnwillingnesse and vntowardnesse that is in the flesh euen of Gods owne children, to yeeld vnto it, sheweth evidently that it is spirituall: otherwise the flesh would neuer so rebell against it. And Gods seruants find by true and daily experience, that they neuer feelee more sound comfort, then when they do spirituallly obserue it: neither doth any thing vsually more humble them, then when they breake it. So that these reasons doe evidently proue; that the keeping of the Sabbath day holy, is a morall law, and bindeth vs, and all men to the end of the world.

Obiection. 1.

Answer.
Alteration
of the day
doth not ab-
rogate the
Sabbath.

But because the point may be more manifest and plaine, it is good to answer some of their obiections, whereby they would ouerturne the plaine truth. Now, the grand obiection is, Because wee keepe not the same Sabbath that the Iewes did, but the day is altered: therefore they say, we must keepe none. This argument doth not carry such weight, but that vpon due examination, it will be found weake and insufficient. For though wee keepe not the selfe-same day that they did, yet we haue the same Commandement and authoritie for our day, that they had for theirs. Therefore this day that we keepe, is called the Lords day, *Ren chap. 1. verse. 10.* where *Iohn* saith, *he was in the spirit vpon the Lords day.* Afore it was called the day of Rest, because God rested on it from the worke of Creation: but now it is called the Lords day, because Christ Iesus instituted it as a speciall memorieall of his resurrection, and of the perfection of the worke of our redemption. For the Apostles, by the authoritie of that Spirit which alway assisted them in their ministeriall office, did alter the day, and themselves kept, and ordained it to be kept in all the Churches: as may appeare in the twentieth chapter of the *Acts* and seuenth verse. The first day of the weeke, the Disciples being come together, to breake Bread, *Paul* preached, &c. This was the first day of the Iewish weeke, and our Lords day: *Paul* himselfe kept this day, which he spent in preaching till mid-night, and after administered the Sacrament: in which two exercises hee continued till the dawning of the day. So that the keeping of this day was instituted by God, and kept by the Apostles and the Churches

in

in their time : and therefore as much belongeth to vs, as the other to the Iewes : and is of no lesse force now, then that which was before. And the Apostle also confirmeth the obseruation of it, *1 Cor. 16. 1. 2. Now for the collection for the Saints, as I haue given order to the Churches, even so doe ye. Vpon the first day of the weeke, let every one of you lay up in store, as God hath prospered him.*

Then secondly, the cause of the change, and of our keeping this day, is vpon as good ground as their keeping of that day. For when the creation of the world was the greatest worke that ever was done, then the memoriall of that was iustly to be regarded. But now that a greater and more excellent worke was done, namely the redemption of the world, it was reason that the greatest worke should haue the preheminance, and carrie the name of the day. They rested that day, because on it God rested from the worke of creation : wee this day, because on it Christ rose againe from the working of our redemption ; which being a greater worke, caused a change of the day. Sith then the day was not changed without a good warrant and strong reason, that alteration of the day detracteth nothing from the truth and force of the Commandement. And whereas they say, that the Church may at their pleasure alter it, that cannot be ; for there can never be an Authoritie greater then the Authoritie of the Apostles : nor a cause greater then the Resurrection of Christ, and the Redemption of the world by him : and therefore neither can the day bee changed. For to make a new day without warrant or iust cause, were to set our owne willes against Gods wisdome. For, if the Iewes in former time were bound to keepe it holy, and to celebrate a seventh day, in remembrance of the creation of the world, then how much more carefull regard of the Lords day are we bound vnto, since besides this benefite of creation, we haue the most great and glorious worke of our redemption by the blood of Christ, added vnto it ? So that wee should never speake, or thinke of this change, but wee should also call to minde this great benefite, which was the cause of it ; and lay a double bond vpon our owne soules to keepe it. If *Adam* had cause to spend a day in prayling God for his creation, then we haue greater cause ; sith, besides that, wee haue also the redemption to be thankfull for. And if this be a good argument, we keepe not the selfe same day that the Iewes did, therefore the

2
The day of celebrating the Sabbath, why it was changed.

The Sabbath day cannot now be changed by the Church.

day is abolished, and we are bound to keepe none: then by the same reason one might conclude thus: You see we haue not the same Sacraments, as concerning the outward seales, that the Iewes had, (for they had Circumcision and the Paschall Lambe: but now these signes be altered) and therefore we need not regard Baptisme, nor the Supper of the Lord. This were no good argument in this case; for though the signes be different, yet the substance is the same: Christ Iesus is signified and also exhibited to every worthy and faithfull receiver, by our Bread and Wine, as well as by their Lambe, and by our Baptisme, as well as by their Circumcision. Therefore we should not despise them, but be so much the more carefull to prepare our selues for them, because the service is more easie, and the promises more lightsome. If then it will not hold, that we haue no Sacraments, because the outward seales be altered, then it is as weake a consequence, that we haue no seventh day to be sanctified, because that day is changed, & we keepe not the same that they did. So that no prooffe can be gathered from the varing of the day, that the dutie is abolished, because the authoritie to confirme ours is Apostolicall, & the reason as good, & this obiection doth not hold in the like case. Again they object, that to a Christian every day is a Sabbath, & therefore we should not restraîne it more to one day then another. But that is false; for God doth not require, neither is it lawfull for Christians to keepe every day as a Sabbath, so long as they liue vpon the earth. For the Lord doth as well require vs to serue him in the labours and workes of our ordinarie callings in the sixe dayes, as in the workes of pietie and loue on the seventh day. Indeed in heauen we shall keepe a continuall Sabbath vnto the Lord: but now, to vs which liue here, there is as much difference betweene the Sabbath day and other dayes, as betweene the consecrated bread we receiue at the Lords table, and the common bread that we receiue at our owne table. This is true, that every one must serue God on the six dayes, and all his life long yet so as he may & must doe the duties of his speciall calling withall. But on the seventh day, we must not onely serue God, but we must serue him in the duties of religion, and mercie onely. As for example: Gods children will not eate meate at their owne table, without craving Gods blessing vpon it: but when we are to come to the table of the Lord, they vse a greater and more solemne preparation, because

Obiection. 2.

Answer.

Every day is
not a Sabbath
to a Christian

cause they expect a greater and more excellent blessing. Likewise a Christian in all the workes of his calling, hath a regard to serue and glorifie God; but in a more speciall manner vpon the seuenth day, because he then looketh for a more plentifull and liberall blessing, both vpon the soule and body. And to that end, he forbearth all other works saue only workes of necessitie, that he may more fully addiect himselfe to the worship and seruice of God.

And these men that among vs vrge so much, that euery day must be a Sabbath, marke them, whether they keepe an holy rest any day at all, and whether there be any families so bad as theirs, or any more irreligious, then those that speake of keeping euery day an holy Sabbath. But others, that in conscience to Gods Commandements, do binde themselues to the keeping of the Sabbath, which God hath instituted, go farre beyond them in all vertues & holinesse. If they could shew any good effect in themselues, of this their euery day Sabbath, wee might giue some credit to them: for God doth alway giue a blessing to his owne ordinance being rightly and purely vied. But for such vnholie persons that neuer in all their liues kept one Sabbath holy, to boast of keeping euery day a Sabbath, is a shame and sinne iustly to be reprobued.

The third obiection, is taken out of *Col. 2. 16. Let no man con-* *Obiection. 3.*
deme you in respect of an holy day, or of a new Moone, or of the Sab-
bath dayes. Where the Apostle (say they) puts the Sabbath a-
mong other ceremonies, which are to be abrogated. But we must *Answer.*
know, that the Apostle speaketh of such Sabbaths, as are in the *Difference of*
ranke with the meates and drinkes, whereof he speaketh before: *Sabbaths.*
which sort, were the first day of euery moneth, & the first and last
dayes of euery one of their three solemne feasts, euery seuenth
yeare, and the yeare of Iubelie: of these he speaketh, and not of
the Lords Sabbath day. All which now are abrogated, as being
ceremonies: but this remaines vchangeable as well as any of the
rest that were written in the tables of stone with it.

Adam had it not by the law of nature, for then the Gentiles *Obiection. 4.*
should haue beene tied vnto it; but they were not tied to the ob-
seruation of it &c.

Answer: *Adam* had by the law of nature to keepe a solemne
time to the Lord, & by diuine institution to keepe the seuenth
day. And the Gentiles alwayes were, and to the end of the world
shall stand bound to keepe the Sabbath, by vertue of the first in-
stitution

stitution given to *Adam* and in him to all mankind.

5. *Obiection.* If the Sabbath had bin morall, Christ would not haue altered it: for he came not to dissolue the law, but to fulfill it. *Mat. 5. 17.*

Answer: The alteration of the day, is no dissolving of the law, no more then the alteration of the seuerall seruices, once in force by vertue of the second commandment, as namely Circumcision, Sacrifices, the Passouer, &c. doth abolish that commandment,

Christ compareth the Sabbath to a sacrifice, *Math. 12. 7.* Therefore it is ceremoniall.

6. *Obiection.* Answer: He vseth there a prouerbiall speech, thereby shewing that the greater dutie must be preferred before the lesse, when both cannot be performed, as may euidently be seene *Math. 9. 13.* where the selfe same speech is vsed, and yet there is no question of ceremonies, but onely of companie keeping with publicans and sinners. And thus much for the prouing of this, That this Sabbath is morall, and perpetuall.

Use 1.

Which sith it is so, the vse is for the confutation of such, as sharpen their wits & tongues, and open their mouthes to speake against it; not content to take libertie themselves, but would make a gap for others to breake out also. It is a grieuous thing for one to be vnholly himselfe, and to practise the breach of any of Gods Commandements: but to draw others to impietie, & as much as they can, to breake the yoke which God hath layd vpon them, this is much more intollerable. This was the practise of *Eue, Gen. 3.* when she had transgressed the law of God her selfe, then shee seeks to draw *Adam* into the same rebellion: and being first deceived, she endeouours to bring her husband into the same error.

This is also for our instruction; that wee must so rest vpon Gods reasons, and so stand for his worship, as no blast nor obiection of vaine and sinfull men may blow vs away, nor weaken our reuerence to Gods ordinance. It is a great fault that we are no better confirmed in the truth, but that euery obiection & stumbling block will vsettle our minds, and make vs doubtfull and vncertaine whether we go right or wrong. It is to be feared that such persons are laden with sinnes, and carried away with their lusts, when they are euer learning, and neuer able to come to the knowledge of the truth. And the chiefe cause why men are so quickly drawn away from the truth, is not because of the strength of the arguments made against it, but by reason of their owne weaknesse,

2. Tim. 3. 7.

weaknesse, and want of sinceritie, in that they doe not carefully labour for sound knowledge, nor conscionably practise the things they doe know. Therefore we must labour for vprightnesse of heart, and for the spirit of truth, which may so settle and ground vs in the truth, as that euery blast of false doctrine may not so alter our iudgements, nor shake our foundation, that we should be seduced by them. And so much to proue that the obseruing of the seuenth day, is a morall and perpetuall dutie, to continue while the world endureth. Now let vs come more particularly to the words of the Commandement. And first for that word,

Remember.

THe Hebrew word here is Englished *remember*, may signifie, either to call to mind somewhat before, or to keepe in minde somewhat for afterwards, as appeareth *Isa. 47. 7* and *Lam. 1. 9*. and sometimes both; and so it is to be taken in this place. For this holy Law was giuen of God before it was deliuered in mount Sinai, and was to continue for euer after.

In that God prefixed in speciall termes, as it were of set purpose to meete with mens forgetfulnesse, a *Memorandum* more here, then in any other of the Commandements: we may hence learne, that whosoever will faithfully and conscionably keepe the Sabbath when it is come, must haue a speciall forecast to be readie for it before it come. One cause of this caueat which God giueth, and of the diligence that we must haue in this remembering and preparing for the Sabbath, is our infirmitie; who vlesse we be very circumspect, shall easily be intangled with some occasions, which will then distract and draw our mindes from Gods seruice: some money to pay or receiue, some journey to take, some one thing or other, that being not remembered in time, will rush in vpon vs now and must be done, because it was omitted before when conueniently it might haue beene done, and cannot tarre till afterwards.

He that will
conscionably
keepe the
Sabbath,
must prepare
to be readie
for it.

X

Sith then we are so subiect to distraction, and doe so soone forget those things, which by wise foresight might haue beene done well, without any breach of the Sabbath, this must teach vs to haue a godly care to prouide against all such lets, and

Reasons why
we should re-
member to
prepare for
the Sabbath
before it
preuent come.

uent all such incumbrances. That policie and discretion which we see in naturall men about the market of their bodies, we must learne for this market of our soules: they will be providing and thinking before, what they must buy, & what they must sell there, and will not haue the things to seeke when they should presently vse them, but will haue all things so readily prepared, that they be not hindered of their best aduanrage: so, if euer we will make good markets for our soules, we must wisely dispatch the workes of our ordinary callings before the Sabbath, and set all things streight, so as we may not be burthened with worldly cares and troubles, which would carry away the force of our meditations and thoughts from the exercises of Religion. For these exercises be spirituall, and we in part be carnall, and a little matter will make a great disorder in our fraile hearts, to draw them from heavenly things. Therefore vnlesse we looke vnto our wayes, and watch ouer our selues, and faithfully performe the duties of our callings in the six dayes, the sinne committed on the one side, and the businesse omitted on the other, will so hale and pull away our thoughts, that we shall not be able with any life or power to settle and fasten our meditations on heavenly things. We must therefore stop out all distractions and incumbrances, and raise vp our heart against deadnesse and dulnesse, by a wise managing & finishing of outward affaires, and a godly and religious ordering and preparing of our hearts, if euer we will comfortably and profitably spend the Lords day in the Lords worke.

2. Then againe, besides these needlesse lets, which through our euill example owne weaknesse we draw vpon our owne heads, there be hinderances enow on euery side, which (do what we can) we shall neuer be able wholly to preuent, but they will set vpon vs. Few congregations shall we find, where we shall not see euill examples of idlenes, worldlines, & vaine recreations, which be so much the more contagious, because the law doth not correct nor restrain them. Satan is also readie to take all aduantages, & by all meanes he can, to hinder vs from the spirituall performance of these holy exercises, which the Lord requireth of vs. And in the best, there be such strong desires, such a loue of the pleasures & commodities of this world, that vnlesse we strongly be garded and defended, they will breake in vpon our hearts, and disorder our affections, & draw vs to many idle & vaine speeches. Let vs therefore fence our hearts about

about diligently with these thoughts: what do I know? whicher are mine affections carried? hath God bid mee remember the Sabbath? Hath he not set a speciall marke vpon it, that I should at no hand forget it. And thus earnest and timely struing, wee shake off vn timersely and vnseasonable words and cogitations.

And further we shall haue the world to object, & bring in carnall reasons to make vs negligent. What need you be so strict, this is too much nicenesse: many great and learned men take far greater liberty, which they would not do, if the matter were so dangerous. Haue not they a care to be saved as well as you? shal none go to heauen, but such as are as scrupulous as your selfe? & such like. Which will certainly carry one away vnlesse he strue to confirme himself, by thinking on Gods cō mandement, & so shut out these obiections. What? hath not God bid me remember; & shall I suffer men to make me forget it? Hath he not giuen me two strong motiues to keepe it, to wit, his wonderfull goodnesse not onely in our creation, but also in our redemption by the precious blood of his owne Son? & shall the mockes & caulls of vaine men make me neglect it? The Iewes had weaker meanes of comfort, as the blood of Bulls and Goats, and the sprinkling of water, & an earthly Tabernacle, and yet they were with reuerence to vse these: and shall we, that haue more excellent meanes, euen Christ Iesus offered vp for a sacrifice once for all, & the sprinkling of his blood to purifie our soules, and the heavenly Tabernacle opened for vs, by him our heavenly high Priest, and continual Mediator, shal we (I say) that haue these meanes, more plaine & excellent then theirs, come short of them in our obedience? Having then all these impediments: vnlesse we doe arme our selues in the weeke daies, & strengthen our faith by remembring Gods Commandement and reasons, and by a wise preventing of those distractions (which by diligence may be cut off,) wee cannot with much comfort or chearefulnesse keepe the Lords day holy vnto the Lord.

Lastly, if we reade the Scriptures of God, and see how often he vrgeth this point, and how earnestly he presseth it, this will make vs labour continually to call to mind that, which he hath so often repeated vnto vs. Because if it were not a necessarie duty, God would not so many times, in so many places require it at our hands. So that euery one must labour by searching his conscience and watching ouer his soule, to rouse himself from that lumpishnesse,

4.
Obiections
from carnall
and worldly
professors.

5.
Ofte reading
the Scripture
will further
vs to keepe
the Sabbath.

nelle, & drowfinelle, that is within him; & by wise preuentioⁿ of worldly businesse, to put away all incombrances and distractions.

Use 1.
 Losse giue
 no liberty to
 breake the
 Sabbath that
 grow by
 want of re-
 membrance
 to keepe it.

This then serueth to confute those, that make this obiection against the Sabbath: We cannot keepe it, we should be vndone, if we should thus forbear our worke; for these losses and damages would ensue, these hurts would come, such busines would be left vndone, which cannot be omitted without great hurt to mine estate. But I pray you whence come all these losses? What is the cause of these damages and straites? is it not, because you forget the very first word of the Commandement, Remember the Sabbath? Then this is no warrant for vs to breake Gods Commandement, because we haue forgot that which God bids vs remember.

This is even as if a man should forget his owne purse behind him, when he goeth to the market, & wanting present money for his necessarie vses, should steale from his neighbours, as much as hee needed, and yet he hopeth it is no fault; for necessitie draue him to it, he had forgotten his money at home, and therefore he thinketh in this necessitie hee may steale from his neighbours abroad without offence. But doth this make it lawfull to steale your neighbours goods, because you had forgotten to bring your own? Nay, an honest man should either haue bin mindfull to haue come provided, or else he should haue bin content to beare the burthen of his own negligence, rather then to rob his neighbour, for his own default. And euen so men deale with God: Oh, they cannot chuse but break the Sabbath, they are driue to it of force, necessity compelleth the. What necessity? Why, such things are to be done, that otherwise would be lost. But why did you not remeber the before now? shall your former forgetfulness be a warrant for you to rob the Lord, to steale Gods holy time & abuse it to your ordinarie affaires? Some haue faires & markets to go vnto, and others haue appointed their iourneies, which they cannot performe vnlesse they inroach vpon the Lords Sabbath. And why did you not thinke of it before to preuent it? as it is sure you might if you did serue God in your calling, and were not hindered by slothfulness, nor carried by couetousnesse. So others say, It is so tedious and irksome, to spend that day wholly in religious exercises, that they cannot endure it. And why is it so tedious to you? is it not because you prepare not your soules to keepe it? you suffered sin to keepe dominion in your heart all the six daies,
 and

and then it must needs be dead and dull to all goodnesse on the seventh. But those that doe labour to walke diligently, and vprightly before God in the weeke dayes, may find such comforts in the worke of the Sabbath, as will better content them, then all the pleasures or commodities of the world.

Secondly, this teacheth vs to serue God with such diligence & faithfullnesse in the six dayes, as that we may be freed from such distraction and hinderances, as men draw vpon themselves by their own sinful inprovidence, on the Lords day. First, because we haue so direct a Memorandum, to remēber this day. Secondly, because whereas God contented himselfe, in all the Cōmandements to set them down, either only affirmatiuely, or negatiuely only, he hath not done so in this Commandement: but to worke the deeper impression in our hearts, hath delivered it both affirmatiuely, and negatiuely; *keepe it holy*, saith he. And as though that were not enough, he addeth further, *doe no worke in it*. And then whereas other of the Commandements, for the most part, haue no reasons annexed to them in the Decalogue (though in the Scripture else where they haue,) this and the second are fortified by diuers reasons, that men might haue a greater regard vnto them. So that, vnlesse we will shew our selues very carelesse of God, and wilfully cast our selues into his displeasure, we must be so much the more carefull to keepe this Commandement, as he hath laboured more to draw vs vnto the obedience of it.

To keepe it holy.

NOW the Lord sheweth what is to be done on the Sabbath day, nameiely, we must sanctifie it. It is not enough to forbear our owne worke, and so to keepe it idly, but we must be as carefull to doe Gods worke, and so to keepe it holy. Hence then we learne this doctrine, that the Sabbath must be employed in holy exercises.

It must not be a beaerest but a sanctified rest: so ceassing from worldly things, as that we betaken vp in heavenly things. For idleness is a sin euery day: but much more on the Lords day. No man hath allowance in Gods word to spend any time slothfully, much lesse are we permitted to spend Gods time vnprofitable & idly. Of the twaine, it were better to leaue our owne worke vndone, vpon the dayes allowed for our labour, then Gods worke on Gods day appointed for his seruice.

The vse of this is to reprocue those that thinke, if they abstaine from

Vse 2.

In all our affaires we must remember the Sabbath.

The Sabbath must be employed in holy exercises.
Doctrine.

X

To forbear
our owne
works on the
Sabbath day,
is not all that
is required in
keeping the
Sabbath.
Ezek. 16. 47.

²
The Sabbath
is not to be
kept by halues

from works of their calling, & take no paines in outward toyling about the affaires of the world, then they keepe the Sabbath very well: and if no man can accuse them for seculer workes, then they thinke they haue not broken this Commandement. But idlenesse is a sin of Sodome, naught every day, but much worse vpon that day that should be spent in godly exercises. But much more wicked are they that be euill occupied, in dancing, and dallying, in swilling, & gaming, and then do more dishonour to God, & hurt to their owne soules, then any day in the weeke else.

Many also are here to be reprov'd, that will be content to come to the Church, to heare the word, to ioyne together in prayer, & to do like duties: but at eu'n, when darknesse cometh, then come the works of darknesse; & when they be in their bed, then they be plodding & casting about for worldly affaires, and their heads be then as busie, and as full of earthly matters, as any night in the weeke else. But wee are to know, that the Sabbath containeth 24. houres, as well as any other day, & therefore the night must be spent in an holy rest also: otherwise one may as well hurt himselfe, & displease God, by these vaine thoughts in the night, as he could please God, & benefit himselfe, by keeping himselfe in good companie, and good actions in the day. And therefore they deprive themselues of a great part of that comfort, which otherwise they might haue gained, if they would haue sanctified the whole day, and would haue called to mind what they had heard, & with what heart, and with what profit, they had gone through the duties of the day. Not, but that a man is allowed to take sufficient sleepe, & to receiue other necessarie comforts: but his sleepe is to be seasoned with the sweetnesse of former exercises, and his dreames to haue some taste of religiō, more then at other times: & when they awake, their thoughts and meditations must be carried after holy things, because Gods eyes are fully fixed vpon them in their beds as in the Church: and he seeth and knoweth their thoughts in the darke, as well as their behaviour and carriage in the midst of the Congregation. Now God bidderh vs keepe the whole seventh day: for he would haue vs giue as long a day to him, as he hath given vnto vs. And if the day containe day & night, when he saith, Six daies shalt thou labour: & we vpon that permission and allowance of God, take it for granted, that in the night we may do what businesse we haue to do, and when we be in bed, may spend some time

time in ordering our private affaires, & pondering how to deale in such things as belong vnto vs, by reason of our calling, I say, if we doe this, and thinke (as indeed it is true) he giues vs both the night and the day for our callings; why is it not so in the Sabbath then, that he taketh the seventh day and night to himselfe, as well as he giueth sixe to vs? Therefore we must know, that the Lords day must containe 24. houres, all which must be dedicated vnto him, that so his blessing may be more plentifully powdered downe vpon vs.

Thirdly, this teacheth vs to doe the duties of the Lords day, vpon his day: which be either publike or priuate. ^{3.} The priuate are ^{Private duties} these. After examination of our owne hearts, & finding out of our ^{on the Lords} sinfull wayes, with repentance & sorrow for the same, to beseech day.

God that he would prepare & fit our hearts, to profit by the publike exercises of Religion on the Sabbath. And to intreate him, that he would so direct the Ministers mouth, as that he may speak ^{Praying for} to our hearts, and say something that serueth to kill our sin, and to ^{the Ministers} comfort & build vp our soules. That, as he is appointed for a Physician, so he would fit vs with some medicine as well as others.

As *S. Paul* bids them pray for him, that he may haue the doore of ytterance opened vnto him. And when one doth this with an ^{Colos. 4. 3.} humble heart; desiring to repent, and to turne from his sins vnfeignedly, he may come to the Sermon, with good hope to heare some one lesson or other, that will make him better, so as he shall haue cause to thanke God for it. But if one come rudely into Gods house, from brawling and chiding at home; or so soone as he is out of his bed, commeth to the Church without preparing his heart, or sitting himselfe by any prayer to God, or confession and sorrow for his sinne: then he shall feelee, that the most wholesome doctrine will yeeld little comfort to him, but rather be tedious; and so he shall often depart more hard-hearted then he came.

Also one must reade or heare (if possible he can) some part of the Scripture priuately, that may season his heart and settle and quiet his minde and affections, that he may be more teachable. And that hee may the better fit himselfe after this ^{To rise early} sort, he must rise early in the morning, as his health may beare: ^{on the Sabbath.} for there is none so good a Maister to serue, as God, no worke so good in it selfe, nor that will bring so great a reward, as the exercises of religion and mercy, and therefore, wee should rise as early

early to serue this Maister in this worke, as any day else to serue any other maister, in any other worke. And if we doe thus, we may haue sufficient time to prouide for the publike exercises, that we may come vnto them with profit, and comfort.

/// Visiting the
poore.
Peace ma-
king.
X Meditation.
Psal. 91.

Also another priuate worke of the Sabbath is to relieue, and visit them that be sicke, in prison, or in any kind of miserie, and also to reconcile those that be at iarre and discord.

Further, to meditate vpon the works of God, and vpon the word which wee haue heard, to apply it to our selues, to marke what we haue remembred, what we haue laid vp in our hearts, and purpose to follow, and how matters stand betwixt God and vs, in the things that haue beene deliuered. For till the word be thus made our owne, it lyeth loose in the heart, which euery puffe of wind will driue away, and euery temptation will blow from vs: so as wee shall want the comfort of it in time of need.

Conference.

Likewise to conferre with other Christians among whom wee liue, and to talke of the things taught, calling them to minde, and how they were proued vnto vs, and then further to enlarge them according to our own particular necessitie, & as it were to spread the plaster vpon one anothers heart.

Prayer.

Lastly, after the Sermon and publike meeting, those good things which one hath remembred, must be turned into a prayer, which he must offer vnto God: beseeching him that hath shewed him what is to be auoided, to giue him power to auoide it, & to encline his heart to keepe the things commanded, as well as to tell him the dutie that belongeth vnto him. And as he hath heard many sweet promises, to intreat the Lord to write them in his heart, & giue him grace to stay vpon thē, and to remember them when he shall haue need. These be the priuate things, which as euery one is more carefull to performe, so shall he receiue a more large and abundant blessing vpon the publicke.

X Publike du-
ties on the
Lords day,
Praying, and
praying God,
reading,
preaching,
receiuing of
the Sacra-
ments.

Now the publicke are; to ioyne with the rest of the Congregation, in praying and praising God, with one heart and voyce; in diligent attending to the word read and preached. We ought to ioyne also in receiuing of the Sacraments, to be present at Baptisme: for the departing away argueth a contempt of it, and sheweth a publicke disgrace of Gods ordinance; if one or two haue libertie, the rest haue the like, and then where
were

were the reuerence? Therefore one must tarry at such exercises, as to shew his reuerence, so secondly to ioyne with the Congregation in praising God, for ingrafting another member into the Church, and to pray that God would giue the inward grace, & fruit of the Sacrament by his holy Spirit. And to edifie himselfe also by calling to mind, that he is likewise made partaker of the new couenant, and ioyned to Christ Iesus. And to examine himselfe what fruit he hath felt in himselfe of the death of Christ, in killing his sinne; & of his resurrection, in raising him vp to newnesse of life: and so either to be humbled, if he feele not that profit he would and should; or to be thankfull, feeling the worke of Baptisme, and to comfort himselfe in the remembrance of this, that the merit and vertue of Christ Iesus his death is his, to satisfie for his sinnes, and to kill, by little and little, the power of them. All which things wee see now presently sealed vp to the partie baptized in the present action. So much for our duty required in the publick sanctification of the Sabbath. The next words follow.

*Sixte dayes shalt thou labour, and doe all
that thou hast to doe.*

IN which words the Lord yeelds a reason why we should obey this Commandement. God hath giuen a man sixe dayes for the duties of his calling: but on this condition, that he shall contriue all his workes so, within the compasse of sixe dayes, as that he let none remaine till the seventh, nor reserue any outward thing to trouble him from the seruice of God on that day. From this equitie, God drawes a reason to moue euery one of vs to keepe the Sabbath. From whence we may gather, that as all the rest of Gods Commandements, so this also is most equall, as he saith, *Doctrin. 5.* *Ezek. 18. 25.* where God deales with those that charge his lawes with rigor, and shewes that his waies be altogether equall, and the waies of man ynequall. And *1. Ioh. 5. 3.* he saith. that the Commandements of God are easie. Indeed to many they be most tedious and heauie: but this is not from an ynequalnesse in the law, but from the naughtinesse of men, that haue carnall hearts and worldly minds. For so farre as one is borne of God, and hath by faith ouer-come the world, Gods Commandements are all easie. The spirituall heart feeds on spirituall food, and delights and reioycesth in it.

Doctrin. 5.
Gods Com-
mandements
are euall.

This

Use 1.
The keeping
of the Sab-
bath hurts no
mans estate.

This must serue therefore to cut off all pretences of losse & danger, that men object against the keeping of this Commandement; as though God ouer-shot himselfe in making such an vniust law, that no man can keepe, with out the ruine of his estate; as though he knew not what he did, when he bad them rest the Sabbath day. Few men dare speake so boldly against any positieue law of the Prince, as many sinfull persons will speake against this law of God. Oh it is impossible (say they) to keepe it, such losses it brings, and these and these dammags come of it. What? did God seeke the impourishing and the spoile of men, when he bad them serue him? Nay, he appointed it as a day of blessing, and it seemeth so hard and vniust to them, because they be carnall and fleshly: and not hauing faith in Gods promises, nor any desire to obey him, they wil still find shifts, and haue something to say against it: but if they were more spirituall, they should reape much comfort, and profit by the faithfull obseruation of it.

The keeping
of the Sab-
bath is recre-
ation.

Oh how should one do for recreation, say some? Is it not a recreation for a Christian, to heare the voyce of Christ, and for a sheepe of Christ to feede in his pasture? Is it not a recreation for a person condemned, to come where he may get his pardon sealed to him? and his sicke soule to be healed. Is it not a recreation for a man subiect to death, to heare a direction that will leade him to life? Therefore, if we were not to sencelesse in respect of spirituall sense and life, it would be as great a ioy vnto vs to haue our soules nourished with spirituall foode in Gods house, as to haue our bodies refreshed with the greatest dainties in our owne houses.

And againe: could Christ find in his heart for our sakes, willingly to giue his bodie to death, and his soule to suffer the wrath of God; and shall we account it a burthien to bestow one day in seuen vpon him, especially when wee are to be made partakers of such benefits, as by his death he hath purchased for vs?

And God hath freely giuen vs sixe dayes for our calling; and may not we well afford him the seuenth? But we haue such businesse we cannot do it. But for matter of businesse God sheweth two helpes; which if any man will obserue, he may easily preuent these distracting busineses: The first, *Sixe dayes shalt thou do all thy worke.* Where he shewes, that if men, would labour faithfully and conscionably in their calling, sixe dayes, they might well

well dispatch all their businelle. But indeede, many times this maketh men so loth to giue a seventh day to God, because ha-
 ving beene idle and vnchristie on the sixe dayes, they haue neg-
 lected some matter that now lyeth vpon them on the seventh day:
 and then no marvell though it be a great burthen, and vnpossi-
 ble for such to keepe it, but they must lose by it. But Gods Com-
 mandement brings no such lott, their owne sinne is the cause
 of it. And if this negligence be not the cause, then the second is,
 that men take more vpon them then their owne workes: if one
 take nothing but his owne worke, he may well dispatch all in fixe
 dayes. If one serue God in his calling, his calling will not hin-
 der him from keeping this Commandement: for one of Gods
 ordinance doe not hinder, but further another. But if one serue
 couetousnesse and filthie lucre, then indeed he shall find no time
 to serue God. When men, in hast to be rich, and in an eager de-
 sire of wealth, will take more into their hands, then they can
 well manage, this is their fault; and this is not their worke, but
 the worke of their lust: his is to be a busie bodie. But let any man
 be faithfull in his calling on the sixe dayes, and not encomber
 him selfe with more then is needfull, through his owne greed-
 nesse, and he shall see he may easily keepe this seventh to God, &
 shall find no cause of complaining against it. And indeed to a
 spirituall heart, that hath any good measure of grace, (howso-
 ever it seeme to men) it is most iust and equall, yea, most sweet
 and comfortable; so that they can with all their hearts giue thanks
 vnto God, that he hath given them one day, wherein they may
 lighten their hearts of all worldly cares; and throwing off all
 griefes, and thoughts of businesse, trouble, debts, or such like,
 giue themselves wholly to seeke comfort in him, that will pro-
 vide for them in due time, and hath provided this Sabbath as an
 ease vnto them, that they should not trouble themselves with any
 such thoughts on that day. Let every one therefore be carefull to
 prevent and avoide such worldly matters, as might hinder the
 observation of the Lords day; as also let him so carry himselfe in
 the workes of his ordinarie calling, as that neither worldly busi-
 nesse may trouble his body, nor the loue of earthly things di-
 stract his mind. For the former will hinder the rest of the Sab-
 bath; and the latter, the holinesse of it. Therefore that every one
 may keepe an holy rest, he must doe all he hath to doe vpon the
 the

Means to pre-
 uent busines
 on the Sab-
 bath.

No man can
 serue two con-
 trary masters.
 Mat. 7. 24.

the six dayes. And if he take more vpon him then he can finish in the space of six dayes, it is more then God layes vpon him: and he doth not labour for conscience sake, but for couetousnesse sake; and this is not his worke, but the worke of his corruption. And secondly, a man must draw himselfe from the loue of the world, and worldly things; and then neither worldly losses will fill his heart full of worldly griefe, nor commodities with worldly delight; which two things would hinder him from delighting in spirituall exercises. So that he that will emptie his hands of all worldly businesse, and his heart of worldly affections, shalbe able with comfort, to keepe a rest, and an holy rest vnto God. And so much also for the first reason, drawne from the equitie of Gods Commandement: that having given vs the large allowance of six dayes, & taken to himselfe the small pittance of one day, we ought not to seeke out shifts and excuses, whereby we may seeme to haue some colour to breake it, but with all readinesse and cheerefulness we should endeouour to keepe it. For the true cause why one doth not obey this Commandement, proceedes not from the hardnesse of the Law, but from the hardnesse of his heart: nor from the difficultie of the service, but from want of faith and loue in the person. Now followeth the second reason.

Exod. 20. 10. *But the seventh day is the Sabbath of the Lord thy God.*

In which God lets vs know, that he which is our God, and the mightie strong God, hath appropriated this to himselfe, as his owne possession, and set it apart to his owne service, therefore we must willingly let him haue it, and not intrude our selues vpon his inheritance. Since God hath laid claime to it, it is no wisdome for man to goe about to wrong him, that will not bee wronged.

Hence then, we learne this generall doctrine, that those things which God hath set apart for himselfe, man must not intrude vpon. That which God hath sanctified for his proper vse and worship, man must not abuse to his profit and pleasure. If any be so bold, to enter into Gods seuerals, he may know before, what successe hee shall haue: namely, he shall rush vpon his owne destruction.

X
Man may
not take that
to his vse
which God
hath set apart
for himselfe.

struction. For so the holy Ghost saith, by *Salomon*, *Pro. 10. 25. It is* *Iosh. 6.*
a destructiō for one to deuour holy things, & after the vow to enquire.

And was not this true in *Achan*? God had consecrated the whole prey of *Iericho* for himselfe, and appointed it to come into his owne treasury, and this also was well knowne vnto *Achan*. But yet he thought there was enough for God and him too: and therefore he presumed to steale that which was consecrated, thinking to haue benefited himselfe and his children thereby. But what got he by it? was not there an hooke in the bait, that drew him vnto a fearefull and miserable end? Now, if so fearefull a punishment befell him, for deuouring of gold, for which God had not giuen so strict a charge, nor backed his Cōmandement with such strength of reasons; how much more shall they be liable to the wrath of God, who deuoure the sanctified time, which he hath so strictly required and commanded? And so in *Mal. 2. 8. 9.* God complaineth that they had spoiled him in tithes and offerings, in conuerting those things that he had consecrated for his seruice, to their owne priuate vles. But what came vpon it? Therefore (saith he) you are cursed with a curse. Yea, but we doe but as euery body doth, all the Country doth so: Why therefore (saith he) you be all accursed, euen this whole Nation. If you will doe as euery body doth, then shall you speed as euery body speedeth, you shall be accursed with company, if you sin for company. We know also that Christ *Mat. 21. 12.* cries out against those which bought and sold in the Temple, and saith, they made it a den of theeues. But is it theft to buy & sell for ones money? to giue wares in exchange for siluer? did they therefore rob men because they let them haue good ware for their lawful coyne? No: they did not rob men, but they robbed God, for they conuerted that place to worldly and common vles, which he had ordained onely for religious & holy seruices. Now, if men rob God which abuse the Temple, being but a ceremony, and then shortly to haue an end, much more those which abuse his Sabbath, which is morall, and to continue to the worlds end.

This serueth then to confute those, that will be bold and venturous to doe the workes of their calling vpon the Lords day, and then if they be reprobued for it, their answer is, What need you to finde such fault? I hope I am neither whore nor theefe. Yes, they be theeues, and theeues that rob God: For the Sabbath day is his, Breakers of in as much right and propertie as any of our goods is ours. Many the Sabbath would be ashamed, if their sonne or daughters should be found are theeues.

stealing ought from their neighbour, (and it is well they should be so:) but these men are neuer a whit ashamed, that their sonne or daughter should rob God of his day, and runne at randome to Bull-bayting, Beare-bayting, Stage-playes, and all wanton and vaine exercises. That, say they, is but the recreation of youth, and must be borne withall. Nay, it is theft, and must not be suffered. For he that will deale thus vnfaithfully with God, if occasiō serue, will deale worse with men: and he that is not holy in the first Table, can neuer be truly righteous in the second.

Use 2.

Likewise, this serues for instruction of those that haue this way dealt sinfully against God, serueng their lusts, when they should haue serued him; they must repent for this, and indeuour and purpose hereafter to keepe this day faithfully, and be as much afraid to steale Godstime, as mens goods; for the prophanation of the Sabbath is as dishonourable to God, and as hurtfull to others, and to our selues, as is the wrong done to our neighbour in his goods.

Obiection.
 Recreation
 when it
 should be
 taken.

But it will be obiected, What? shall men haue no time for recreation? shall our seruants haue no refreshing from their painefull toyle and labour? God forbid: For a Christians life is full of ioy and delight, and cannot want comfort. But if men will allow their seruants recreation, let them allow part of their owne time, and be liberall in that which is their owne, and not in that which God hath giuen them no such warrant to bestow on their seruants. This is a bad excuse: Children and seruants must haue recreation, therefore they must needs dishonour God, and rob him of his Sabbath. How wicked this shift is, will appeare by the like. If children or seruants should rob and steale other mens goods, and money; and complaint be made to the housholder of this iniury that his people haue done; may this be allowed for a good answer? You must beare with them, yong men must haue maintenance, they cannot haue meat and drinke for nothing, they must needs get money: I hope you will not so much condemne them for this, would you haue them starue? No, neither would I haue them steale: but sith they must haue meanes and maintenance, it is fit you should allow it, and giue it them of your owne, and then they need not steale. But now men deale as vniustly with God. Children and seruants (say they) must haue recreation; And what of that? therefore we will not spare it them from our

owne

owne service in the weeke, but they shall take their delight on Sunday if they will haue any, and yet they shall come to the Church too, and bestow some part of the day in Gods service. This is as bad a shife as the other. For if we hire a day-laborer, and giue him wages, and he couenant to doe our worke for the whole day, and after an houre or two should leaue off all, and goe to follow his pleasure, and say, he must haue recreation; wee would count him little better then a theefe or deceiuer.

But, God hath couenanted with vs to reward vs, and we with him, to obey him: and therefore what is it but theft, to take away part of his day, and the greatest part too, for our owne lusts and pleasures?

Exod. 20. 10. *In it thou shalt not doe any worke.*

HE meaneth workes of the world, and of ones ordinary calling; for workes of religion are commanded, else God, should command idlenesse vpon the Sabbath day, which he doth not allow any day. Therefore it forbids all manner of worldly businesse, commanding the workes of religion, mercie and necessitie.

Hence then wee learne, that no worldly businesse, great or small, must be done vpon the Sabbath: all earthly cares, questions, and workes must be cut off. For smaller workes wee haue a plaine prooffe. *Exod. Chap. 16. vers. 28. 29.* where God condemnes them for gathering, yea, for purposing to gather Manna on the Sabbath day. Now what worke more easie then this? It was to be done betime in the morning; so that all the rest of the day, they might serue God, and they needed not to take any great iourney for it, for it lay round about the host even neare to their doores. Yet though the way and time was short, & the labour small, God rebukes them for it. How long (saith he) will this people breake my Commandements? *Exod. 16. 29.* God saies for this, How long will this people breake my Commandements? It was but the breach of this one, and yet God chargeth them with the breach of his lawes in generall: because in truth, he that is a willfull transgressor of this Commandement, makes little conscience of any of the rest. So *Luke 23. 56.* compared with *Marke. 16. 1.* It is noted, that *Mary Magdalen* and *Mary the mother of*

No worldly
busines must
be done vpon
the Sabbath

X

James, hauing prepared part of their ointmēt̄s to annoint the dead bodie of Christ, and not hauing time to get enough for that purpose, before the Sabbath came vpon them, would neither annoint him with that they had, nor buy any more, till the Sabbath was ended. Now what smaller thing then to buy a few odors: that might so soone be done. And if a man may doe any thing, that is not a dutie of religion or mercie on that day, then he might buy sweete oyntments to embalme the dead body of Christ: but because Christs body was dead, and there embalming of it, did yeeld no ease nor refreshing, and so was no worke of necessitie, nor a worship of God, they durst not doe it. But some might say, sure they were more precise then was neede, they made a scruple where none was. Nay the holy Ghost frees them from that charge and sheweth, that they rested according to the Commandement. It was well done of them: for in doing it they obeyed Gods

Luke 23. 56. Commandement: and it had beene amisse, if they had not rested: for then they had broken this Cominadement. So even small works, which come not within the compasse of religion, mercy, or necessitie, must not be done on the Sabbath. What smaller thing then to step over a doore-sill, and to bestow a little time in gathering that which they looked to finde readie vnder their teete? (as was the Manna.) What thing of lesse trouble, then to buy some precious oyntment, even to embalme Christs body? Yet, not the lightest of these, but God condemneth it, and will not haue it to breake into the possession of his day. Now for great matters and affaires of more importance, God doth not allow them to shoul-der out religion & mercy vpon the Sabbath. As in *Exodus* the one and thirty Chapter and thirteenth verse, he commands that no man doe any worke, for the building and seting forward of the Sanctuarie vpon the Sabbath; & yet that was a worke of weight. So that nothing is so great, that it can beare one out in breacking the Sabbath. It were a sinne to build a Church on the Lords day. So *Exod. 24. 21.* God commands expressely, that none should worke vpon the Sabbath day, neither in earing, nor haruest. Now these be matters of greatelt moment. If one may incroach vpon the Sabbath for any thing, then he may do it to inne his corne, that day proving faire, and the weather catching. His corne is now readie, and if he let it alone, he is like to lose it, and to let it rot vpon the ground. Though it be so, yet Gods Sabbath must

must be still inviolable: it is better to hazard corne, then to incurre Gods displeasure. Better to beare his correction patiently, then to helpe our selues by doing euill. So that it is plaine, wee must doe neither least nor most of our own workes vpon the Sabbath. None so little, that God will giue it allowance, to take vp any of his time; none so great, that may thrust out his exercises: because his Commandement, and the obedience wee owe vnto him, is greater then all.

Therefore this confutes the shifts that men haue: Oh this is a trifle; such a small thing (I hope) doth not breake the Sabbath, as to let forward my worke against the next morning, wee onely set things in order, this worke is little. But is it not your owne worke? Then though it be neuer so little, yet it is a breach of Gods Commandement. And others alledge, that it is a great matter, and makes much for my commoditie to doe it. But it is not so great as the obeying of God, and keeping of a good conscience. Better it were that wee should hazard some part of our outward estate, then the wrath of God to fall vpon vs. But when our corne, or hay lieth in hazard like to be spoiled by ill weather, what wil you haue vs then doe? Trust in Gods providence, who as hee hath commanded you to rest, so hee will see that you shall be no loser by your resting: vnlesse your negligence at othertimes, or your vnbeleefe at that time bring losse vpon you. Faithfull obedience was neuer any mans hinderance; but negligence and infidelity brings all their miserie.

Use 1.

Faithfull obedience to Gods Commandements neuer hurt our estates.

But here may be objected: May one doe no busines? may not men looke to their cattell, serue their sheepe, dresse meate, make beds, milke their kine, and performe other labours of the like nature, on the Sabbath day? Yea, a Christian man may and must on the Lords day shew mercy to the beast, for this is a necessarie worke, and pleasing to God, who would haue vs to be mercifull not onely to men, but also to the dumbe creature, as appeareth, *Jonah 4. 11. and Prov. 12. 10. A righteous man regardeth the life of his beast, but the mercies of the wicked are cruell.*

But here we must obserue these two rules, first that vnder pretence of preserving the creature, wee seeke not our owne private gaine, but the glory of Almighty God, which may redound to him, by the more cheerefull and comfortable seruice of the creature, being thus preserved.

Secondly, where the Lord giues vs libertie to doe works of necessitie, wee must vnderstand it of such works onely, as could not be done that day before, nor delayed till the day after. The necessitie must be of things present, and not of perils that may hereafter come. But if it be a danger that may fall out, and yet it is still in the Lords hand, we must cast the whole remedy, & all our care on him, knowing that either he in his providence and mercy, will remoue the euill, or if he send it, it comes as a chastisement for our sins, and therefore we should rather in patience and repentance, submit our selues to the punishment, then by breaking his holy Cōmandement seeke to preuent it. And so much for the things that must be done on the Sabbath, and those that must not be done: and two reasons taken, one from the equitie of the Commandement; the other from the right and title of God the Commander. Now here he commeth after to a declaration of the persons severally comprehended vnder this Commandement, naming first the governours, and then charging them with the inferiours, which as either more neare, as those of the familie; or farther off, as the stranger: that is to say, as are not of the same nation or religion.

Thou.

BY this is meant, you which are the masters and mistresses, the Fathers and Mothers in families: for vnder this word both are comprehended, because he adds, thy Son, and thy daughter: Now, the son and daughter pertain equally to both the parents. In charging the superiours to see that their familie keepe the Lords day, hee meeteth with that common corruption that is in most men, who pretend that they will keepe the day holy themselves, but thinke their children may be permitted to worke, or to play. Nay, saith the Lord; *Thy sonne or thy daughter, &c.* must not worke or prophane it any way. Naming them first, because parents through naturall affection are ready to winke at them, and to let it slip, though they breake Gods Sabbath, by seeking their profit and pleasure, and they say, youth must haue some libertie, we must let them haue a little sport. Not so, saith the Lord. How ever you beare with them for other things, at other times, yet you must looke to them carefully that day, that in no sort they transgresse it.

Then

Then, he names the man and maide-seruant, because commonly some lucre is gotten by their labour, and some commoditie seemes to follow, if they follow their worldly businesse for which cause, men are slacke to cause them to serue God, but would be content they should serue them. Therefore God saith also, looke to them. If any seruant would be so wicked as to labour, yet thou must not put him to it, nor suffer him: seeke not gaine by his vn-lawfull trauell, for it is the gaine of wickednelle, and therefore better be without it, then haue it. But I hope I may let my cattell be employed: Nay, (saith the Lord) *nor thine Oxe, thine Asse, nor Cattell*, must do any worke. Not because the dumbe creatures can sanctifie the Sabbath, but because their labour cannot be vsed, but some man must attend vpon them, and looke to them, and therefore God would preuent all occasions of hindring mans rest: wherein God also vnderstands all such other liuelelie things, as cannot be set on worke, vnlesse the hand of man be ioyned to them, as Mill, or Boate, or such like.

Then he addeth, the *stranger*, meaning one of another Nation, Nehe. 10. 37. Countrey, and Religion; whom though we cannot compell to and 13. 21. come to the Church; yet the Magistrate may and must forbid him to breake and pollute the Sabbath by any publike labour, if he come in such places where he hath authoritie. Here then we see, that God chargeth the Maister of the family, with all in the family. He saith not, You seruants, and you children, see that you breake not the Sabbath; but you Parents and Maisters, labour not your selues, neither suffer your children or seruants so to doe. Hence we may gather this instruction, That it belongs to all gouernors, to see that their children, seruants, and inferiors, whatsoever, keepe the Lords day.

And this testimony God himselfe giueth of *Abraham*, I know Gen. 18. 19. him, that he will command his seruants and children, to keepe the way of the Lord. God knew *Abrahams* mind, that if the case stood so, that either some work of his must be neglected, or some seruice of God vndone, *Abraham* had rather that all his businesse should stay, then any part of Gods seruice should be omitted. And there is great reason why a Christian should be of this mind; for if he do indeed (as he professeth) loue God aboue all, ought he not to be more carefull of Gods glory, then of his owne commoditie? and more to care for Gods seruice, then his own gaine? Now we know

Doctrine. X

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that Maisters suffer not their seruants to be idle vpon the weeke dayes: therefore, if he loue God he should be so much the more carefull ouer them, that they neglect not the worke of God on his day, by how much the glory of God, is more deare and precious to him, then his priuate cōmoditie. For, as he that is a true subiect to the Prince, and loueth him indeed, will not keepe such a man in his house as will not obey his lawes: so, he that is himselfe rightly affected to God and his glory, will not suffer a prophane person vnder his roose, that will dishonour him openly, and not care to obserue the Sabbath.

Psal. 101. 7.

Secondly, if one beare any loue to his seruants or children, euen for their owne sakes he must see to them, that they obserue the Lords day, and come to such exercises, where they may receiue the Spirit of God, and the chiefe good of their soules. Alway a good gouernor must gouerne for the good of those that be vnder him. Now what greater good can he do, then to vse those meanes, whereby they may know God in Christ Iesus, and be brought to saluation? So that if one will not shew a disloyall heart against God, and an vnloving and vnfaithfull mind to his people, he must see that they keepe the Sabbath, so farre as it belongeth to him: nainely, by bringing them to, and keeping them at, the priuate and publicke exercises of Religion.

Thirdly, the gouernours in regard of their owne good must be carefull ouer their familie in this behalfe. For, he that will not be faithfull to God, can neuer be faithfull to man, and he that hath no care to serue God in the duties of religion, will haue lesse care to serue his Maister in the duties of his calling: For if the honour of God, and regard of their owne saluation, will not moue them, why should they be moued, with their maisters profit or gaine? But he that obeyeth God with a good conscience, will labour for his maister with an vpright heart: and though his maister be not present to rebuke him, yet his owne conscience will checke him; and when the feare of man will not keepe him from idlenesse and vnfaithfulnesse, the feare of God and his Commandement will restraine him: else, either he will doe nothing, or that which he doth, is all with eye-seruice to be seene of men; and when his maisters eye is off, then by idlenesse, wastfulnesse, or pilfering, he will hurt him more, then the faithfull keeping of the Sabbath can hinder him: for indeed this can be no hinderance at all, but rather

a meanesto bring the blessing of God vpon them, & their labours in the weeke day: as *Jacob*, a faithfull servant of God, was blessed in all *Labours* businesse: and *Ioseph* a true worshipper of the Lord had prosperitie to follow and accompanie him, in all his travels. Therefore, if we will shew our loue to God, and to them, and desire that they be faithfull vnto vs, and that God should blesse their travels in our affaires, let vs bring them to the seruice of God, and exercises of religion on the Sabbath, & haue a care they breake not the holy day of the Lord.

This first serueth for the reproofe of those men which beare this minde toward their seruants: That so their owne worke be performed, they care not though Gods worke be neglected: Let their seruants be carefull to doe their businesse on the sixe dayes, and let them be as carelesse as they list of Gods worship on the seuenth day, let them spend that how they will, they haue free libertie from their maisters. This sheweth men to be louers of themselves and their owne lusts more then of God: and proueth that they loue filthy lucre, and gaine of the world, more then the glory of God. For if Gods glory were but as deare vnto them as their owne commoditie, they would be as impatient at his dishonour by their seruants prophaneitie, as at losses that come to themselves, by their seruants negligence.

Oh but (say they) they be rude persons, and breake out from vs, we cannot keepe them in: But such shifting excuses bewray much guile and corruption. Can you not keepe them in? who keepeth them in on the sixe dayes? can you make them tarrie at home then? can you set them at their worke, and not suffer them to be gadding? Yet that is for sixe dayes space, this is but for one; that labour which then they doe, is farre more toyle some: and can you make them, will they, nill they, spend sixe whole dayes in more painfull and tedious labour? and can you not constraime them, to keepe at home one day, to do a farre more easie & light-some worke, and that for their owne good and saluation? This is plaine halting; these excuses will not hold out before God; he will shew you, that if you had made as great account of his honour and glory, and obeying his Commandment, as you doe of seruing your owne couetous lusts, if his name had beene as deare to you, as your owne gaine, you might with as much ease, cause your seruants to spend the seuenth day in his seruice, to his glory,

Use 1.

Reproofes of
maisters that
gve libertie
to seruants
to breake the
Sabbath.

2 Tim. 3. 4.

as lixe before it, in your owne seruice, to your profit. But what is the cause that youth is so rude? Is it not because they haue learned it of age? why be inferiours so prophane, but because they follow the patterne, and tread in the steps of their superiors? how come the branches ordinarily in most places to bring forth such ill fruit, but that the roore yeeldeth no better sap? For if the seruants might see so much loue of God, and care of keeping his Commandments, appeare in the conuersation of their maisters and dames, as they see loue of the world, and eagernesse after lucre, they would, at least for outward shew, be better. But now that they see, and know the disposition of their gouernour, they frame themselves thereafter, to serue him in his couetous desire, and rob God of his honour. If the seruant should but neglect his maisters affaires three or foure houres in one of the weeke dayes, and follow his own sports and vanities, when he commeth home his maister would be vpon him, his dame would haue a saying to him, and he would be so baited with rebukes, that though he had a greedy minde to be abroad, and no great heart to stand sweating at his businesse, yet feare would make him tarrie at home, rather then he would endure the sharpe sauce, that must come after his sweet pleasure: but let him be where he will, and do what he will, vpon the Sabbath day; when he commeth home, either his maister or dame allow him in it, or else they be mute, and say nothing vnto him; or if they begin to reprove him, it is done so coldly, so carelessly, with so little affection, that the seruant may well perceiue, it cometh but from the teeth outward: his maister is not greatly offended with him, he neuer griueth his heart for the matter, and therefore he careth not for such a chiding, he will to it the next Sabbath againe. Then secondly, this serueth for the instruction of all householders, that desire to be indeed, as well as to be counted Christians, that they should haue an eye to their seruants, for the keeping of the Lords day. Euen as, on the weeke dayes they will call them vp, and see that they be readie to their businesse: so on the Sabbath, they should raise them in the morning, and see that they be prepared for the worke of God; especially, sith the workes of their calling be such as they may be vndertaken, and well performed, with lesse preparation, then can the publicke exercises of Religion. Therefore they must be stirred vp, that they may haue time to make readie their hearts, that they come before
God

¶/e 2.

2

Maisters must
take care that
their seruants
keepe the Sabbath.

To rise in fit
time on the
Sabbath.

God with a quiet & wel disposed mind. Now, in this dutie many of Gods children faile; even themselves, and their whole familie take libertie to sleepe out a great part of the morning, and thinke it enough to rise, and goe to Church, not regarding any time of preparation. And hence it is, that the Exercises be so vncomfortable, and vnprofitable to them. And secondly, the master must be careful to haue his familie come with him, in good and due season to the house of God, with the whole Congregation. Not as many doe, they are so negligent, as that much is past before they come. The husband comes at the second Lesson, and the wife at the end of the prayer, and the servants follow when halfe the Sermon is done. They would not doe this at harvest worke: but he would make them get all things readie, that they might goe together to get in his corne; & not come scattered, one now, and another anon. Why should not one therefore be as careful for the harvest of his soule, and to eate of the bread of life in the house of God, to come ioyfully himsele, and his wife, and bring their familie with them, that they may be at the beginning, and tarry out till the ending, that they may haue the whole fruit? And not (as some doe) be gone, before the Sermon end, or at least, runne away before the prayer bee made for a blessing, and the blessing pronounced by the Minister, which sheweth that they haue not felt the fruite and comfort of the blessing, because they will not tarry to heare it, and that they want the spirit of prayer themselves, in that they are so vnwilling to ioyne in prayer with the people of God. For if the sweetnesse of Gods blessings had distilled vpon their soules, or they had ever felt the comforts that follow prayer made in the holy Ghost, they would be more desirous of these things, then they be, and not hast so from them, as if it were a curse, not a blessing; & something tending to their hurt, not a service to God for their good.

And as they must call them vp in the morning & bring them to the Church, so another dutie is to examine them after, and call to account how they haue profited. If mens servants be sent to the markets, they will haue them tell what markets they haue made: so when they come from the Church, as from the market of their soules, they should question with them, to see what they haue gained for their soules, what profit they haue had by comming to Gods ordinances; and thus laying their store together, helpe

Householders
should be accompanied
with their families to the
public service
of God on the
Sabbath day.

Examination.

helpe one another. This serueth also for the instruction of seruants, & all inferiours, that sith God hath laid a charge vpon their superiours, to looke that they keepe his Sabbath, therefore they should willingly be ruled, and suffer themselues to be guided by them in this point: and as well obey them on the Lords day, to be diligent in the workes of God, as in the weeke dayes, for matters of their calling. They must not say, (as many vngodly seruants will) when they are called to be instructed in religion. You hired me (say they) to doe your worke, and that will I performe: that is my couenant, and more you shall not get of me: what needeth all this ado about keeping the Sabbath, & comming to the Sermon? let me looke to that my selfe, none other is to answer for me. Nay, but if your master be Gods seruant, and you Gods seruants, your master hath as great authoritie and charge, to see that you doe the Lords worke at the time & place appointed thereunto, as his own. Therefore this is a sinfull answer, and these be ill seruants. And if the governours suffer them thus to sin, they make it their owne sinne: and therefore God hath given them a speciall charge, and put authoritie into their hands to restraine them. But much more wretched are they, that wil run abroad to wickednesse, to dancing, to swilling, to wantonnesse, &c. making that their Sabbath dayes worke, which is vnlawfull at any time: to plow, and to cart, be things lawfull in fit time, but wanton dancing, drunkennesse, vnthriftinesse, are naught every day, much more abominable therefore vpon the Lords day. Therefore, such seruants must be constrained not to violate Gods Sabbath: or, if no meanes will serue to reclaime them, a Christian master must expell them, and not suffer his house to be pestered with such leproous persons. So much for the duties of Governours to those of their owne familie: now the Lord goes further, to shew how Magistrates must deale with men of another religion, saying:

Nor the stranger that is within thy gates.

Declarine.

Regard must
be had that
strangers shall
not openly
violate the
Sabbath.

Here he sheweth, that if a stranger come within the iurisdiction of Christians, though we cannot command him to come to the exercises of religion, yet the Magistrate must not suffer him, to doe any publike worke, to pollute the Sabbath. For by *thy gates* heere is ment, within thy liberties. Hence then, in that the Magistrate

gistrate must looke to the forreiners, this generall may be gathered, that it is our dutie (being Christians) not onely to keepe the Sabbath our selues, and to looke to those that are belonging to vs in familie, but so farre as he can, euen to strangers, or to any other. And this is that which is commanded in *Nehemiah*, that when heathen men that knew not God, nor cared for the Sabbath, came with wares to Ierusalem on the Sabbath day, he shut the gates against them, and told them, that if they did so any more, he would lay hands vpon them. Neh. 13. 21.

And there is great reason why one should be carefull of those of other congregations, and of other places. For, if we haue the true loue of God in vs, it will grieue vs to see Gods name dishonoured, and his lawe broken, of any one whosoever: & therefore, so much as in vs lyeth, wee must repress all such practises, who-euer they be that doe them. Also, every man is bound to loue his enemies; yea, if hee see his enemies beast lye vnder his burden, hee must helpe him vp. If one must helpe a mans Oxe or Asse if he be burdened: much more his soule which is burdened with the sinne that will kill it, if it be not removed. No man is so savage, that if hee see a blind man running into a well, wherein he may be drowned, will say, Let him goe, I care not, he is none of my familie, nor of my friends; though hee be not, mercy is to be shewed to all, and Nature in (such a case) will teach one to runne and call vnto him, and hinder him by what meanes he can: so for the soule much more, if wee see a person who is in truth blinded through ignorance, and knoweth not the danger, readie to cast himselfe into the pit of Hell, mercie will moue him that hath any true mercy, to seeke to reclaime him. 2. Pet. 2. 8.

Also, in regard of the good of the whole Congregation, one must hinder strangers from giving such ill examples. For, though at the first, it seemeth a small thing for them, to doe what they list, because they be not of our familie, nor congregation, yet is it exceeding dangerous. For our nature is so subiect to infection, and we are so easily drawne to euill, that if one suffer a stranger to commit open sinnes, at length his Children and Seruants will learne, and come after to doe the same things. So that, for our owne sakes, we must be diligent to cut off all occasions, and warily to prevent danger; for one house on fire may burne the whole

towne

towne. And if a stranger would buy an house in the towne, and then to be so foolish as to set it on fire, men would not let him alone, for feare lest it should also catch their houses: and so in truth, if the fire of sinne kindle in the heart and practise of a stranger, and we seeke not to quench it, and suppress it, it will quickly catch some in the congregation, and set them on burning also. Therefore, in loue to Gods glorie, to our neighbours soule, and to our selues, and those that be neare vs, wee must labour by what meanes we can, to hinder even a stranger, from breaking the Sabbath. Now if one must hinder strangers, how much more those that are borne and dwell in the same place, our neighbours children, or servants? If we see such profaning the Sabbath, wee should much more hinder them, by admonition and reproofe, but especially if we see them runne to things that be simply euill, and in their owne nature at all times vnlawfull. Therefore when men that be of some account and note in the congregation, doe come among heady yong people, and see them carried violently to dancing, to gaming, or any such leudnesse, on the Lords day especially, and let them goe on, without any rebuke or exhortation, they shew plainely, that they haue little loue of God, and little regard of themselues, and of their owne families. And in truth this is a great cause that maketh wickednesse grow so fast, & sinne to be practised with an high hand, and youth grow to such shamelesse and impudent boldnesse, because the minister in many places sighteth alone against sinne; none else will open his mouth against it, or discountenance it. Hee that would not stand by idly and carelesly, and see his Ox fall into the ditch, but would helpe him out; will looke on, while his neighbours runne headlong to hell & say not a word to reclaime them. This remissenesse of men that are in some estimation in the Towne, maketh proud youths oftentimes to set themselues openly against all wholsome doctrine, and the more vehemently their sinne is reproofed, so much more violently to rush into it. This strength of impietie proceedeth hence (I say) that the Minister hath no helpe, none hath zeale of Gods glorie, nor sheweth himselfe grieved at his dishonour; none hath so much charitie and compassion ouer his neighbours as to seeke to pull them out of the fire: for if the ancient men that haue authoritie and sway in the congregation, would ioine their hands with the Minister, & set in with their

Use 1.

their priuate rebukes, to make his publike reproofes forcible; yonger people would be more ashamed to sinne, and learne to behaue themselves more soberly, and not by so open disobedience, to bid battle to the publique doctrine of the Minister. Therefore this slacknesse and coldnesse is much to be reprobued.

Then secondly, this is for the encouragement of those that doe desire to helpe others out of this or any other sinne: they may boldly with an vpright heart and good conscience rebuke a Sabbath breaker. And whereas they will obiect; What is that to you? If I sinne, you shall not answer for me, my selfe must beare the blame: they must know, that euery one hath to doe with them; for he is to loue them, and to loue the Congregation, and to loue Gods glory, and therefore as much as he can to disgrace sinne, and to recover sinners. For, though sinners begin to set sin on foote; yet, if some godly wise man, will encounter it with a sound admonition and sharpe rebuke, that will dash and disgrace it more then the wicked persons can support it, so that it can not get the head so soone. Therefore, because they be men that sin, and it is Gods Law that is broken, and the whole Congregation may be infected and poisoned, if strangers might be permitted to worke open iniquitie: he that hath a sound heart to any of these, hath good warrant, and ought to be forward to vse a preseruatiue against this poison, and to stand for Gods Commandements and the saluation of man. Let wicked sinners, while they will accuse them to be busie-bodies, yet God will cleare them, and they shall finde by good experience, that it is better to displease men by doing good; then to offend God by doing euill, or omitting good.

Vse 2.

Exod. 20. 11. *For in sixe dayes the Lord made beauen and earth, the sea, &c. and rested the seventh day.*

BEcause this Commandement is much oppugned, by following the euill practise of most men (for almost all men breake it) therefore it is confirmed from the example of the great God, which is able to counteruaile all theirs. As if he should say: if you will be led by example, follow that which is most perfect. Now what more perfect example, then the example of God? who hath proposed himselfe for a president to be imitated of vs. Sinne-full men breake it, but the holy God keeps it, and would haue you keepe

keepe it; whether example is best to follow? God made an end of all his workes in six dayes, and ceased creating on the seventh day, therefore he would haue you cease from the workes of your vocation also on the seventh day. For as concerning the workes of preseruatiō, Christ saith, *Iohn Chap. 5. vers. 17. My Father worketh hitherto, and I worke.* But he ceased from the workes of Creation. So that the reason standeth thus; God left no worke of Creation till the seventh day, but ended all in the sixt, therefore he would haue you end all your workes of vocation in six dayes, and employ the seventh onely in workes of pietie and mercie.

Doctrinē.

X
He that will
liue godly,
must imitate
Gods exam-
ple.

Hence then we learne this doctrine: that it is a speciall helpe to godlinesse, to propose vnto our selues, the example of God for our imitation. Thus *Ephes. 5. 1.* the Apostle wisheth them to follow the example of God as deare children: he had before exhorted them to curteous behauiour and gentlenesse: But he hath done me wrong, saith some man, how can I deale kindly with him? why, saith the Apostle, freely forgiue him. But who would put vp this wrong patiently? God would, and doth passe many greater matters in you, and therefore doe you follow God and imitate him, God doth not presently seeke reuenge, if any man breake his lawes, but useth all gentle meanes to bring him to repentance, and to cause him to returne: so you must doe, and then you tread in Gods steps. Indeed some forward man would take a more violent and boisterous course: but if you will be accounted the child of God, bought with the blood of Christ, and regenerated with the Spirit of God, you must rather be directed by his example, then mans: and then there is no better argument that you are the sonne of God, and no surer prooffe that he hath begotten you to life eternall, then when you grow like vnto him, and shew forth his vertues of mercy and forgiuenesse. *Luk. 6. 36.*

Now, the reason why it is best to set God before vs as a patterne, is because his example is so absolute in all fulnesse of perfection, that no exception can be taken against it. Bring the example of man, and there is something, against which a man may except to lessen the force of it. As *Dauid* and *Peter* and such good men haue had their slips, and no man liueth so holily, but as Saint *James Chap. 3. v. 2.* saith, *In many things we sinne all.* But the example of God is so exact, and altogether righteous, without any spot at any time, that no such thing can be alledged against it.

Secondly,

Secondly, if one make God his example, he shall grow better & better, because still he shall come short of the marke he aimeth at, & never be able to attaine to the perfe^{cti}ō which is in his exāple: so that still he shal haue calling & cause to increase & go forward. If one set man for his coppy, either he may write as well as his coppy, or at least he may imagine that he doth so, & then he standeth at a stay, and thinks he hath profited sufficiently; but this exāple is not subiect to such conceit; no man either can or will dreame that he can be as good as God: so that here is still occasion of mending and increating. Thirdly, he that followeth the exāple of man, hath great means of pride, and to be puffed vp: for, comparing himself with men, he is not alway put in mind of his faults, but oftē thinketh, this and this I haue done better thē the most, & in most things I am equal to the best, & so is in great danger to be puffed vp: but now, when he (leuing men) looketh to God, he seeth so much imperfe^{cti}ō in himselfe, and such infinite righteouines and goodnes in God, as that vpon this cōparison, he groweth more humble and lowly, and to know himselfe more; so that though he grow better every day then other, yet he is still lowly in his own eyes, & hath a greater insight into his own corruptiō, by how much he getteth more strength against his corruptiō. In these regards therefore, and for these reasons, it is most safe & profitable to make Gods exāple a rule for our selues, and to follow it (so neare as we can) in all things.

This then may serue for the confutatiō of those men, that letting passe Gods exāple, as nothing pertaining to them, thinke to beate down all admonitiōs & rebukes, with this one answer, that al men do so: as though that were a sufficient buckler to beare off all Gods Cōmandemēts, & the force of his example, because the exāple of the most men is contrary; as namely, in this Cōmandement which God hath most strōgly fenced with reasons; & among other, with one, drawn frō his own praētise & exāple. Come to Sabbath breakers that abuse it to sin and vanitie, and say, How dare you breake Gods expresse Law, with so high an hand, & thus to prouok him to his face? Why (say they) we hope we be not they alone that play vpo the Sabbath day; we do no worse then others. All the townes round about do the like. But, why shuld we not looke to Gods cōmandement, and example, rather then to wicked men? Would a Father take this for a good answer, if hee should say to his child, Why doe you sweare, lie, or steale? know you not that it offendeth God, and I also grieue at it? if the child should answer,

L

Why

2.

3.

Luke 18. 11.

Iob 42.
Esay 6.

Vse 1.

No good answer to say, all men doe so.

1. John 2. 6.

Why should you chide mee? I hope that I am not the first that ever swore, other children haue lied and stolen before me, why may not I doe these things as well as they? No father would endure such an answer of his childe: this manner of defending, were worse then the fault. But so wee deale with God: hee sendeth his Ministers to reprove vs, and say, Why doe you dishonour the name of God, and sinne against him by breaking the Sabbath? Why, I hope others doe so as well as I, and my betters doe vse it: this is a most common answer. But should not a child be ruled by his father? should not a seruant follow his master? And should not the children of God imitate God, and be content to be ruled both by his Commandement and example? What a miserable thing is this, that we will forsake the light, to runne to darkenesse, and leaue God to follow *Belial*? The way is not broad that leadeth to heaven; neither doe many walke in it, their sinnes be no warrant for vs to sinne: but if we be of God, let vs follow God as deare children. So the Apostle sheweth, that if we be in Christ, we must walke as Christ walked. Every member goeth the same way with the head, whereunto it is vnited, and thereby it is guided. If Christ be our head, let vs walke in the light, wherein he walked: let vs tread in his steps of meekenesse, of denying the world, and of placing our ioy in heaven: and those vertues that shined in him, let them appeare in vs, though not in the same measure, yet in the same manner and truth. For the like measure is impossible vnto vs: but some likenesse of truth and vprightnes is not onely possible, but so necessarie, that without it, wee can haue no assurance that we are in him.

Use 2.

This serveth likewise for the encouragement, and comfort of Gods children, that liue in places where they can haue no patterne of godlinesse in man, or any that will ioyne with them in any holy thing, as oftentimes falleth out: then the Diuell is ready to hinder them from all good proceeding, with this obiection; What? will you be singular? will you be alone without any example? No, they are not without example, but they follow the best example, even the example of God: and it is farre better to be led by the example to Heaven, though foolish men mocke them; then by the example of sinners to be drawne to Hell, and haue God to plague them. His onely example should more encourage and strengthen vs, then all their contrary practises discourage and feare vs. Therefore let the world goe which way it will,

will, we must walke in the wayes of our God, and make him our president in all our actions.

In fixe dayes the Lord created heauen and earth.

IN this example which God hath proposed, we may consider God can doe something of the power of God in the creation: And in that hee spent no longer time then fixe dayes in making the whole world, we must vnderstand by this, that God is able to bring to passe great matters in a short time, and by small meanes. The forming of the world, one would thinke, needed some time; in regard of the workmanship thereof, and many dayes of making provision for so great a bulding; but when God will be the workeman, and take in hand so great a matter, what time tooke he to finish it? he began and ended it, and all within the compasse of fixe dayes, & left not the least creature vnmade till the seventh: and hee tooke so long time, not because he needed such a space, (for he could haue done it with as much ease in an houre, yea in a minute of an houre, as in fixe dayes) but he hath devided the whole, into fixe dayes worke, because we might haue a fitter occasion, and be better mooued to consider of the severall creatures. For if he had folded vp all in an houre, then it had not beene so easie and plaine for our meditation. From the creation then here mentioned, this generall doctrine may be learned, that the Lord most easily and speedily brings most wonderfull things to passe. *Doctrine.*

As it is said *Psalme 33. 9. He spake, and it was done; he commanded, and it stood.* Though it be an incomprehensible worke to create the world without matter, and to preserve it without meanes, yet it was as easie for God to effect it, as to will it; and to stablish it, as to begin it.

This mightie power of God, in doing great things by small meanes speedily, appeareth likewise by other examples in the Scripture. As *Nebuchadnezzar* the mightie Prince and Monarch of the world, when hee was walking in his Princely Pallace, in that great Citie of Babel, which was the seate of his kingdome: yet how quickly was hee stript of all? how soone deprived of his kingdome? so that he had not so much as an house, yea a poore cottage to put his head into; nay, not one rag to couer his nakednesse; nor a dish to drinke in, nor a morsell of the courtest

Daniel. 4.

Exod. 7. 7.

bread to eat, but of a king, became more miserable then the basest begger; yea as miserable as a beast: so that from the highest top of prosperitie, he was cast downe to the extremitie of misery. And then, when he was at the worst, his wit and reason gone, his forme and beautie departed, and hee a mis-shapen creature, his haire being growne like Eagles feathers, and his nailes like birds claws, altogether deformed, not like a man now, and his kingdom possessed by others for seuen yeares space; yet so soone as he looked vp vnto heauen, his wit and discretion was restored, his beauty and fashion renewed, and hee reestablished in his kingdom, with as full power, and authoritie, as euer before. These wonderfull alterations, in how little time were they wrought when God tooke in hand to worke them? euen in a moment. So, in Egypt, God vnder-tooke to deliuer his people from *Pharaohs* cruell tyranny; but what armie had he for that great conquest, and who were his captaines? *Moses* and *Aaron*, two old men; the one eightie yeares of age, the other eightie and three; these must goe themselues alone. But how were they furnished against *Pharaohs* resistance, and enabled to deliuer the Israelites perforce from his seruitude? *Aaron* must haue nothing, but he must speake what *Moses* bad him, and *Moses* must carry his shepherds staffe: weake men, and weake meanes, one would thinke, to make an assault vpon so great a king. If a carnall man had seene these two going against *Pharaoh*, and thinking to set the Israelites at libertie by strong hand, hee would haue iudged, that Israell should haue beene in slaue rie vntill this day, vnielſe there had bin better helpe then theſe, for their deliuerance: but God taking in hand to worke by theſe meanes, we ſee of what power and force that ſtaffe was; that when *Moses* had held it vp, it brought ſuch plagues vpon *Pharaoh*. and all Egypt, that all the Kings in the world, could not haue vexed & troubled him more, with all their power. He neuer ſhooke his ſtaffe in vaine, but ſtill ſome notable plague followed, that vexed the whole land, with this ſtaffe he ſtrake the waters, and they were turned into blood; he held vp his ſtaffe towards heauen, and there came Graſhoppers, Flies and thunder; and when he had wounded the land by any of theſe plagues, hee could as eaſily cure them, and that in as little ſpace. One word vnto God by *Moses*, made all whole againe.

So, for our redemption: the ſonne of a poore Virgine, that was deſiſed

despised and reiected of men, that had no wealth nor authoritie in the world; nay, had not so much as an house to put his head in; he must come and be brought forth before a Iudge, and there be *Esay. 53.* condemned, scourged, mocked, spitted on, crowned with thornes, and at length must be carried away, and hanged vpon a Crosse, and beare the paines and anguish of Gods curse, in his soule, vpon the Crosse: and by these meanes God must be set at peace with man, a perfect reconciliation made, and all former sinnes and enmitie, betwixt God and man, put away. This greatest worke that euer was done, (when heauen was purchased for man, sinners made iust before God, & miserable men of the earth made heires of an euermlasting kingdome in heauen) was brought to passe, and fully effected by these meanes, that (to mans reason) of all things seemed the most vnlikely to bring it to passe, being a matter of such wonder and difficultie.

And so at the resurrection, what great changes shall there be wrought in the twinckling of an eye? Those that haue lien in the dust, rotten some thousand of yeares, shall be raised from their graues, made aliuie and stand on their feete: and that body, which when it was in the best estate before, was subiect to paine, and all kind of misery, and euen death it selfe, and since that time had bin turned into dust, deuoured of wormes, and as it might seeme, brought to nothing, shall in a moment by the voice of Christ be freed from mortalitie, and all misery, and be made immortall, and incorruptible, and like to Christ Iesus in glory. So wonderfull we see be the workes of God; so mightie he is, and so full of power, that in the shortest time, & by those that seeme the weakest means, he can bring to passe the most glorious effects that can be.

This then (if we often meditate vpon it) will serue wonderfully for the comfort of all those children of God, whose case is so grieuous, intangled with so many perplexities, oppressed with such ruines both of body and state, as they thinke it impossible to get out, and to be repaired againe, or at least, that it will be a long time first. For, if we could but beleue Gods almightie power, we should finde that all things are possible to God, and all things are possible to the beleuer. It maketh no matter what the disease be, so God be the Physician; it skilleth not what distresse a man be in, so God take in hand to helpe him. He can as soone cure the deadliest wound, as the smallest scarre, and bring

Vse 1.

*An excellent
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Gods seruants
in any distres.*

Mark. 9. 21.

2 Kings 4.

one out of the greatest misery with no meanes, as well as out of the least misery, with all meanes. Oh, but I am poore, owe much, and haue nothing to pay. No matter: So was the Prophets wife, yet the little oyle in the Cruse held out to fill so many empty vessels, that she was sufficiently provided for, and made in better estate, then euer before. It is not to the purpose, how weake our meanes be, and how great our meanes be, so that the great & strong God, put to his hand to helpe. No man was more dejected then *Nabuchadnezzar*, brought from a king to be worse then a begger, from a pallace to the briers and bushes, from princely robes to extreame nakednes, from ruling ouer men to be ranging amōg wild beasts, and yet none in a lesse time, and by lesse meanes, aduanced to an higher outward estate then he. And as God worketh beyond all likelihood for the outward estate of men: so doth he much more wonderfully for the soules of his seruants. Though there be great sins, hideous darkenesse of minde, and hardnesse of heart, perversnesse in will, disorder and rebellion in all the affections: yet if we can cry to God, and powre out our soules and teares before him: then, though we were as farre ouerwhelmed with misery, as was *Ionas* with the waues of the Sea: yea, though we were buried in the shadow of death, as he was in the Whales belly; yet God will heare and helpe vs, as he did him. Though we were shut vp in a dungeon, tied with many chaines, and oppressed with many sinnes; yet, if then we cry vnto the Lord in our trouble, he will deliuer vs out of distresse, and he will breake the gates of braise, and burst the barres of yron in sunder: *Psalm. 107. 13.* There is not the least sin or miserie, but it would be too hard for vs, if we had nothing but our owne strength to helpe vs. And there is not the greatest sinne or misery that shall hurt vs, or preuaile ouer vs, if we haue the strength and power of God to hold vs vp. Therefore Christians should take comfort in their afflictions. Can God raise vp the bodie, when it is dead in the graue, & glorifie it when it is rotten in the earth? and can he not raise one out of some debt or misery of his estate? Oh, but then he loueth the body. And doth he not loue it as well now? Nay, God vseth his infinite power now, for the helpe and preservation of his children, as he will vse it then, for their glorification. If we cannot beleue that God can helpe vs now out of the distresses of this life, how shall we say, we beleue he will raise our dissolued bodies out of the graue,

sith

fish we haue the same power and promise for the one, as well as for the other? Therefore it is a great fault and shame for Christians to sit downe discouraged. Is Gods power lessened? Is his hand shortened? hath he not said that he will not faile vs, nor forsake vs? and that a little, that the righteous hath, is better then all the great riches of the wicked? Gods blessing can doe more then all wealth: and he alone is better to vs, then if we had all the world without him.

Isay 59. 1.
Hebr. 3. 5.
Psal. 37. 61.

This serueth likewise for the terrour of wicked men. God can as easily see heauen and earth on fire, and bring them to nothing, and that in a little space, as he made them of nothing: then much more can he bring to destruction proud and vile sinners, notwithstanding all their worldly helps, if he be their aduersary, as indeed he is a professed enemy to all proud & obstinate offenders.

Ps 2.

They flatter themselves, it shall be well with them, because they be underlaid with wealth, supported with friends, fenced with policie: but how stands the matter betwixt God and them? are they his inheritance? is he reconciled vnto them? Nay (though they will not in word say so, yet their life proclaimeth it) they doe not greatly care for his fauour; for they spare not to breake his Lawes vpon any small occasion: surely then let them know, that they are in no safetie; God can pull downe their defence, and pull away their props and supports. He can as easily bring a rich man to hell, as a poore: and as soone overthrow the estate, and damne the soule of the greatest Prince, if he be naught, as of the basest beggar. Therefore those, that leauing God, leane to worldly props, shew that they little beleue the power of God, and little thinke of the creation of the world. Thus much for the example of God. Now the last reason is drawne from the end of the Sabbath (namely, that God hath consecrated it to bring a blessing on the keepers of it) in these words;

*Wherefore the Lord blessed the seuenth day,
and hallowed it.*

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of the Lords day. For God hath appointed it to the end that he might haue occasion to communicate his goodnesse to the diligent obseruers of it. For so it is meant, when he saith, the Lord sanctified the seuenth day, that is, he set it apart for his owne worship and seruice, and blessed it, that is, appointed it for a meanes and blessing to all that faithfully obserue it.

Doctrine.

X
The way to
get true blef-
sednesse, is to
sanctifie the
Sabbath.

From hence we may learne, that the religious keeping of the Sabbath, is a very speciall meanes to get true blessednesse. One reason is, because God hath sanctified it to this end. As *Isa. 56. 7.* where the Lord promisseth many singular graces to all that sanctifie the Sabbath, of what nation or condition soeuer they be. He shall haue his heart filled full of spirituall ioy; God will giue him the spirit of prayer, and heare his prayer; God will giue him abilitie to serue him, and accept and reward his seruice. And *Isa. 58. 13. 14.* If one will keepe himselfe from polluting Gods holy Sabbath, and obserue it carefully, then he shall delight in the Lord; that is, God will so shew his fauour and loue to his soule, as he shall be ioyfull in God: so blesse his heart and conscience, as that he shall feele that God is his God, loueth him, and careth for him, so that he shall be glad and reioyce in this, and finde Gods blessing vpon him, both in heavenly and earthly things, for the mouth of the Lord hath spoken it. What euer flesh and bloud object, yet we haue sure the promise of God, which shall be found true and faithfull. So *Ier. 17. 24.* the Prophet hauing fore-told the destruction of *Ierusalem*, prescribeth a preseruatue to them; which, if they would take, as yet their case was curable, and that would helpe all: namely, to forbear their worldly businesse on the Sabbath, and to doe the workes of the Lord; and then they shall enioy their Citie, their houses, and their wealth, with all prosperitie and abundance. So that we see, that for soule and bodie, Gods promise is, that the sanctifying of the Sabbath will bring comfort and happinesse to both.

The danger
that Sabbath-
breakers run
into,

Contrariwise, if we be negligent and carelesse of the Lords day, we draw his curses vpon our owne heads: as *Exodus 31. 12. &c.* where God commandeth them, that they should abstaine from all seruile workes, and keepe it holy: or if they did prophane it, they should die the death. And this punishment (by Gods righteous iudgement) befallcth such as contemne and pollute the Sabbath, many times amongst vs. For though the

the law of the land appointeth no such punishment, yet God oftentimes giueth them ouer to commit such sinnes, as bring them to death by the hand of the Magistrate; and when they come to execution, then they complaine, that they neuer regarded the Sabbath, nor cared for the Sacraments, nor could endure to ioyne with Gods people in any publike or priuate exercises of religion: or if they escape outward punishment, yet many times the Lord smites them with blindnesse of minde, and hardnesse of heart, that the holy meanes which are most comfortable and profitable to others, are most grieuous and hurtfull to them. But why is this? Not because Gods ordinance wanteth force and vertue, but because they want reuerence and conscience, and being wicked contemne it. Therefore their soules be cut off, their hearts hardened: and thus in stead of receiuing the blessings which God hath promised to the keepers of the Sabbath, they are plagued with the iudgements which he hath threatned against the transgressors of it. Also *Ier. 17. 27.* he saith, if they pollute his Sabbath, he will kindle a fire in their houses, that shall not be quenched. For their outward estate they be no gainers that breake the Sabbath: for God will either consume their goods with fire, or send a curse, which shall deuoure their substance. So that, if we would not be guiltie of death, & haue our selues cut off from communion with Christ and his Church, and our goods also consumed & brought to nothing by the vengeance of God, then let vs keepe his Sabbath holy, and bestow it in holy exercises. Sith therefore God doth promise a blessing vpon those that sanctifie his Sabbath, that they shall thrive in the Lords house, and in Religion, and in other worldly matters, so farre as may stand with prosperitie. Sith he hath spoken this, and that must stand which goeth out of his mouth; therefore it is their comfort who faithfully keepe the Sabbath, that the blessing of God shall attend vpon them, whether they haue little or much. If they haue abundance, the abundance shall be for their good, to be more abundant in good workes; and if they haue but from hand to mouth, God will provide, that yet they shall not want necessary things, but he that brings the day, will bring food and maintenance for the day; so that he needs not to care for to morrow, but let him cast his care vpon God, who hath faithfully promised to care for him. And this they are sure of, that they shall haue a soft heart, and

1 Pet. 5. 7.

a quiet conscience, and shall receiue comfort from Gods promises. And if one thriue in Gods house, he needs not feare, nor doubt how he shall doe in his owne house. One may know how he shall speed at home, by looking how he serueth God in the Church. If he keepe an holy rest, with an holy heart, he shall haue rest to his soule, peace and ioy to his conscience, and be set in so sure an outward estate, as that nothing shall befall him for his hurt.

2

X
Rules to be
kept of those
that expect a
blessing for
keeping the
Sabbath.

But then, if one will haue this blessing, he must keepe these three rules. First, let him make it a delight to keepe the Lords day, and his ioy to doe the workes of the Sabbath; let him long for it before it commeth, and be glad when it commeth: because it doth free him from all worldly cares and thoughts, and then he hath a Commandement more especially, to cast his cares vpon God, and not to trouble himselfe at all with them. And so he saith in *Esay 58. 13.* *Call it a delight to consecrate it to the Lord;* that is, take you as much delight in doing the exercises of Religion, as many doe in the workes of their callings or recreation, and also much more: for they be more easie, comfortable, and profitable by far. We must come as hungry to the house of God, and with as good an appetite, as to our dinner or supper at home: for God keepeth the best house: he maketh the best cheare, if we can bring a good stomacke to the bread of life, that he breaketh vnto vs. But if one be loath to come, and must be drawne as a Beare to the stake, let him make account that the Preacher will bait him, & trouble his conscience, and that he cannot looke for any comfort, as they feele who come with free and willing mindes. Therefore if we would haue blessing by the Sabbath, let vs keepe it chearefully, knowing that God loueth a chearefull giuer.

2 Cor. 9. 7.

2.

Secondly, one must labour to doe all the duties of the Sabbath, both those that must be done before Sermon, and those that must be done after. Let no ordinance scape vndone: vse meditation on Gods word and works, hearing, reading, praying, singing Psalmes, conference, workes of mercy, and of euery thing some thing, so far as we haue ability and opportunity. But if we will performe them remittely, and by peeces, doing this, and leauing that vndone: either vsing no preparation before, or making no application after: either no publike, or no priuate prayer, then (it may be) one shall finde some blessings; but, the fewer of these he performeth, the fewer blessings he shall haue. He that doth Gods seruice by halues,
shall

shall (and it is iust he should) finde the comfort and benefit of them by halues.

Thirdly, as one must doe all the duties, and that with delight, and chearefully; so, he must keepe the whole day; he must doe all the duties, and also spend all the time in these duties: he must continue from the beginning to the ending. As *Psal. 92. 2. To declare Gods louing kindnesse in the morning, and his truth at night.* So that the Sabbath must be spent, both morning, night, and all the day, in holy duties. One must forbear worldly businesse, yea worldly thoughts, the whole 24. houres. And here many faile; that out of the Church will be talking with their neighbours, and musing with themselves about earthly affaires, and thinke they haue made a good hand, if they spend the most part of the day, till after the euening exercise, in workes of Religion, and then they make no question to take their recreation, or to goe about their businesse, if occasion be. But he that commandeth to keepe it in the Church, biddeth vs keepe it in the house; as to heare him, and to speake to him in publike, so to speake to him out of our hearts in priuate: and not to giue our selues leaue to thinke of those things that day, which then are vnlawfull to be done. Now then, if we seeme to make conscience of the Sabbath, and yet doe want that blessing which we looke for, let vs looke to our selues, and we shall see that we are halting in some one of these: either we keepe the Sabbath lumpishly and heauily, that it seemeth as a tedious burthen to vs; or else we doe some one or two duties, and leaue the rest vndone: or lastly, if we doe all the duties that are to be done, and that chearefully, we are wanting herein, that we obserue not the whole day, but keepe some part of it from God to our selues. And accordingly, as any man commeth short of any of these duties, so he may feare to come short of the fruit and blessing promised to the keepers of the Sabbath. But if one labour with ioy to doe all the duties of the Sabbath the whole day, he shall find in his own soule, that it is in truth a day of blessing, and bring more ioy and comfort, yea and a greater blessing with it, then the labours of all the weeke besides.

The



The fifth Commandement.

Exod. 20. 12. *Honour thy Father and thy Mother, that thy dayes may be long in the land which the Lord thy God giveth thee.*



hitherto the duties of pietie to God, out of the first Table, haue beene handled. Now follow the Commandements of the second Table, concerning the duties of righteousness towards our neighbour. The summe and brieve whereof is set downe, *Matth. 22. 39. Thou shalt love thy neighbour as thy selfe.* This is the first Commandement of the second Table, vpon which all the rest doe depend. As in the first Table on the keeping of all the Commandements following, dependeth on the keeping of the first: so here, if this first Commandement were well obserued, both of superiours, inferiours, and equals, there could be no disorder against any of the Commandements following. For all disorders in the other, doe flow from hence, that either superiours are negligent in performing their duties of gouerning: or else inferiours are proud and stubborne, and refuse to obey their superiours: or equals be ambitious and enuious betweene themselues. The summe of the Commandement, is to shew, what duties we owe one to another, in respect of their and our place, gifts, and calling. The words containe a commandement, and the reason of it. The Commandement in these words, *Honour thy father and mother.* The reason in the words following, *That thy dayes may be long in the land which the Lord thy God giveth thee.* To honour here, is to regard and reuerence in heart, and to performe all outward duties. (*Father:*) vnder this word are contained all superiours in what place soeuer set aboue vs. From this word (*honour*.) is to be gathered the first generall doctrine of the fift Commandement, *viz.* that all duties are to be performed to our superiours, with such honour as is meete for them,

Doctrine.

All due honor is to be giuen to our superiours.

them, which the words themselves do plainly teach. If we would testifie our owne loue and subiection to them; if we would haue our seruices comortable to them & acceptable to God, then let it appeare, that we are not drawne to them by compulsion, but led by conscience, with due regard of their persons, and the place wherein God hath set them. When *Joseph* was to giue maintenance to his father & his whole familie, he neither did it with arrogancie in respect of his owne abilitie and greatnesse, nor with discontentment at the charges he was put to: but so ministered to *Jacobs* necessitie, as that he detracted nothing from his reputation. Notwithstanding his great dignitie and preferment, he did relieue his father with as great humilitie and reuerence, as he would haue receiued releife at his hands, if he had bene cast vpon his finding. And so for seruants: the Apostle requireth them, *1. Tim. 6. 1.* not onely to doe their masters worke, but also to honour them in behauiour, and to account them worthie of all honour in their hearts. For they could not shew contempt to their *Gouernours*, without dishonour to religion. If *Peters* counsell had bene good for Christ to follow, as it was not; yet he is much to be blamed for the manner of it, in that hee deliuered it to his Master with so bold & vnreuerent a rebuke. And for the dutifullnesse of a subiect, we haue a worthie president in *Nathan*: who when he came to *David* to offer his counsell vnto him, for the benefite of his kingdome and posteritie, made obeisance to the king downe to the ground. *1. Kings 1. 23.* He yeelde him as much reuerence comming to do him good, as he would haue done, if he had sought preferment at his hands. And the contrarie was found in *Ioaab*, who indeed aduised *David* to that which was expedient to be done, *viz.* that hee should shew himselfe chearefull to his people, that sought for him, but with such bitter reproofes and vniuersall speeches, as that no thanke was due to him for his seruice. It is required of vs, that wee should honour all men, *1. Sam. 19. 5. 6.* euen inferiours, as wiues, and widdowes in doing them good, *1. Pet. 2. 17.* without their disgrace: and therefore much more is it due to our *gouernours and rulers.* *1. Tim. 5. 3.*

This serueth for the reproofe of many seruants and children, that depriue themselves of all the commendation of their obedience. For if they frame themselves to be officious in one thing, they will allow themselves to be offensive in many other. For,
either

either they grow to be murmurers, if their turnes be not serued to their liking (and so depraue their masters or parents,) or else masterfull and arrogant, and will endure no admonition, nor receiue any reproofe or direction. The same fault is also to be found in diuers wiues, who though they be frugall and thriftie, and so helpe to increase their husbands wealth; yet, they peruert, and corrupt all their actions, either with boasting, or vpbraiding, or publishing their infirmities, or other distempers; that many times they bring more vexation to the heart of their husbands by their passions, then helpe to their estate with all their industrie. So dealt *Zippora* with *Moses*; she helped him indeed to saue his life by circumcising his sonne, which himselfe in extremitie of sickenesse was not able to performe: but then she rates him and inueighs against him, calls him a bloody husband, and casts the fore-skinne of her sonne at his feete.

Exod 4. 25.

Thy Father.

THis is the first reason, whereby God would mooue inferiours to obey; because he is thy Father. In that God maketh this his reason, why the child should obey his father, because he is his father, we gather this doctrine; That the chiefe moue to obey superiours, must be the particular iurisdiction, which God hath given them over vs, and that speciall bond, whereby he hath ryed vs vnto them. If God haue made him the Instrument of thy life and maintenance, and set him over thee, thou must for this cause performe al duties of honour vnto him. So in the *Proverbs*, *Honour thy father that begat thee, and thy mother that bare thee.* As if hee should say, honour thy parents, and be dutifull vnto them, not because they be rich, or in great place, nor for any respect so much as this, because they be thy parents; Be thy father and mother how ever rich or poore, thou must be obedient. So the Apostle speaketh to wiues, *Wives obey your owne husbands*, vsing this as a reason; because they be your husbands. If God haue appointed them to be your heads and governours, you must submit your selues to them for this cause; and in obedience to the Commandement. Howsoever they be otherwise froward and foolish, if they be yours, then you must performe your dutie to them.

Ephes 5. 22.

So for servants; the point is not, whether he be a poore man

or

or a rich, a simple man and ignorant, or wise & discrete, in whose service they live: but, he is thy maister? God hath made him thy governor? Then, for the time that thou art his servant, hee stands in the place of Christ vnto thee, being of his family; and is to be obeyed, as if he were the most wise and honourable in the world.

The vse of this, is to confute those wretched and miserable children, that take occasion to be vndutifull, because their parents be poore and low, in disgrace, and small account among men. But, be they so? Then the child ought so much the more to honour them, or else he addeth affliction to the afflicted. The more they be discomforted by others, the more neede they had to be comforted by their owne. Therefore, so farre should we be from

Use 1.
Parents poore
estate is no
warrant for
children to
be vndutifull.

contemning our parents, because they be low and afflicted, as that we should rather yeeld more reverence and honour to them, that we may be a comfort and reliefe to them in their trouble.

For, for the child to honour his parents, when all the world honoureth them, and hath them in account, and to be dutifull then,

3 Cor. 13. 23.

when they can either reward his obedience, or punish his contempt, is no triall of his reverence to God, or them. For then it may be he doth it, either vpon constrain, because he dare do no other: or vpon a base minde, because he longs and gapes after his Fathers wealth, more then for conscience to Gods Commandement. But then the obedience is most sound, and most acceptable to God, when there be fewest worldly meanes to provoke vs vnto it. So, for the wife, or servant to say, O, had I an husband, or master of account, or such gifts and wisdom, that could promote and reward me, then I could willingly frame to obedience.

Nay, you would not. For, he that is not faithfull in the least, will not be faithfull in the greatest. And if you did, yet God accounts not of that subiection and reverence, which proceedeth not from conscience of his Commandement, but from hope of some outward reward. Therefore it is our duty, not so much to trouble our selues in enquiring what heads others haue, as to labour to make the best vse of our owne. For, this wee see in the naturall body, that if a man haue a head subiect to diseases, & full of infirmities, he will not therefore abuse & contemne it: but he thinks, this is my head, which God hath given me; and therefore I must not make it worse by ill vsage, but strue to make it better by all meanes I can. O, but say they, other children haue better parents, which

which be more carefull of them. But let them turne backe a litle, and examine their owne wayes. Others, you say, haue better parents. True, but looke you to your selte likewise, and thinke on the other side; haue not other parents also better children, more dutifull and obedient, & more vertuous euery way then you be? put these together now, and thy mouth will soone be stopped. So the wife; Other husbands are more kinde, louing, and better to their wiues. But if you stand so much in examining his goodnesse by other mens, you will driue him to trie your goodnesse with other womens. Be not there many wiues more subiect to their husbands, more quiet and meeke, and that go farre beyond your selte in many graces? So that in such obiections, let inferiours looke to their owne faults, as well as to anothers; and they shall not finde great cause to complaine, O, but he faileth in doing his dutie to me yea, but God faileth not in commanding you to doe your dutie to him. If you be a Christian, then Gods Commandement must be the rule of your obedience, and not the dealing of other with you. Therefore this doth iustly reprove their shamelesse impudencie, that if their parents grow old, or impotent, or poore, then they thinke they may take libertie to cast off the yoke of subiection, and grow stubburne. As who should say, that age or pouertie, or such like things, could cut off the nature of a parent, and take away the authoritie of a superiour, and that outward things should haue the chiefe account, and Gods Commandement be least of all regarded. This likewise may serue for comfort to those gouernours, that are in a poorer and lower condition; That God hath allotted vnto them as much honour in their places, as to the greatest Prince in the world. For the poore man is as well the head of his wife, as the King is the head of the Queene. And the meanest parents and maisters are as much to be accounted of in their families, as if they had all the wealth in the world. Therefore they should beare their pouertie so much the more patiently, because no povertie or lownesse of their estate, can giue licence to their inferiours, to esteeme any whit the worse of them: and if the inferiours do for this cause despise them, they sinne against God, and do iniurie vnto them, and God will bereuenged of them accordingly. So much for this, that God biddeth the childe honour his owne father, how soeuer matters stand in regard of his estate and condition of life.

THe duties required of the naturall child, in these words, are comprehended vnder these three heads; reuerence, obedience, and thankfulness. This reuerence, which is first required, must be both inward and outward, in the heart, and in the behaviour. And if one pretend the inward reuerence, and shew it not outwardly, this is but dissembling and falshood, for it cannot be within the heart, and outward in the carriage of our bodie. The inward is commanded in *Leuit. Chap. 19. verse. 3. Ye shall feare euery man his mother and father, and keepe my Sabbaths.* In these wordes God commands the substance of the whole Law, both in the first and second Table: and for the second Table hee begins with the first Commandement of it, *Feare euery man his mother.* One would haue thought hee should haue begun with the father: but, though more be due vnto him, yet because it is a greater note of truth to performe it to the mother (by reason that her infirmities, whereto she is more subiect, make her more subiect to contempt, and for her indulgencie, commonly the mother doth lesse expect this at her child's hand:) therefore God begins there, where obedience is best tryed, and saith, *Feare thy mother and thy father.* And then for the first Table, he sets downe the last Commandement of it, *Keepe my Sabbaths.* And whosoever is carefull in the first Table, conscionably to keepe the Sabbath, and in the second, to keepe the fifth Commandement in dutie to superiours, he shall be sure to hold out in all the other Commandements. So that reuerence of the heart is required of children. The second branch of reuerence, is in the outward behaviour; as in bowing to them, in standing bare, and putting off before them, in an humble and lowly countenance and behaviour, when the parents speake to them, or they vnto their parents. And this the example of *Ioseph* sheweth, *Genes. 48.* Hee was a great Prince, and his father of meane condition, & liued at his finding; he had his sight, and his father with age was blind, and therefore could not see what dutie his sonne performed to him: yet, when he comes to his poore blind father, he boweth to the ground, and behaueth himselfe as humbly, as if his father had beene a mighty man, and had his sight as perfectly, as euer in his life before; because he knew, that neither his fathers pouertie, nor blindness

could set him free from the charge of God. Therefore he being a Prince, is as dutifull, in reuerent behauiour to his father a poore man, as if his father had beene a Prince, and he a poore man: for the outward estate did not moue him so much, as the conscience and regard of his dutie, which (he knew) was nothing to be lessened in respect of his fathers present estate and condition. So King *Salomon*, when his mother came vnto him, sitting on his Throne, he rose vp from his Throne, and bowed himselfe vnto her, and caused a seate to be set for her, that she might sit at his right hand. For he would haue all his people know, that though he was as wise and as rich a King (and that of Gods gracious appointing) as euer was: yet this his greatnelle did nothing diminish his reuerent carriage towards his mother.

Vse. 1.

This serueth to reprove those vngracious and wretched children, that reuerence not their parents in heart, but contemne them, and thinke basely of them; and not contenting themselues with this inward vndutifulnesse, shew it further, by rough words, by froward countenance, by vnreuerent and vnfit actions. And many grow so familiar with their parents, as one that had not knowne them, seeing their behauiour, would rather thinke them to be neighbour and neighbour, then father and son: so vnseemely, and vndutifully doe they behaue themselues, without any outward tokens of reuerence. And indeede, what doe the froward speeches and lookes of many children proclaime, but that they haue no feare of God in their hearts, no righteousnesse in their hands, nor any regard of the duties of the first or second Table? If euer these persons liue to haue Children, and God doe not in iustice cut them off sooner, they are like to finde, that their children will reuenge their fathers wrongs into their bosome, and be as readie to despise them, and carry themselues as vnreuerently to them, as euer they were to doe it to their parents.

X
Obedience
of children
to their pa-
rents.

The next dutie is obedience, which is commanded, *Col. 3. 20.* *Children obey your parents.* And he addes a reason, *For this is pleasing to God.* It is not onely a ioyful thing to the parents themselues, that the children should obey their commandements, but that wherein God taketh great delight, and is well pleased with. And on the contrarie, it doth not onely grieue the parents, that children be stubborne and rebellious, but it offendeth Gods Maiestie also, and grieveth his Spirit.

Now

Now the things wherein children must obey their parents, are especially these. First, in doing the things which they command, and performing that which they set them about, (though it be neuer so base and painfull to be done) so farre as their strength will permit. For, though some children may thinke, This worke is vnbecoming my worth, (for as euery one is more proud and idle, so he hath a greater conceit of himselfe: and as he is more contemptible, so he hath a higher imagination of his owne excellencie) yet that may not excuse him. Is it too base for you? But did not your father or mother command it? and refraine you to doe it? Then you are a base and proud person, that make more account of your owne will, then of Gods Commandements; for so soone as the father hath commanded it, being a thing lawfull, Gods stampe is set vpon it, and it carrieth the print of Gods Commandement: & he that thinketh himselfe too good to doe it, thinketh himselfe too good to obey God. This will not serue the turne then; It is a contemptible thing in the world, and men will mocke me. But are you a Christian, and haue you not learned so much to denie the world, as to preferre Gods will, before the contempt and reproach of men? and were it not better for you that the world should speake euill of you vniustly, for well doing? An example of this obedience we haue in *Isaac*, who yelded to his fathers commandement so farre, as to resigne himselfe to be sacrificed, and bound, and laid on the wood, and burne; because his father (being a Prophet) had warrant so to doe, and could shew vnto him the Commandement of God, to proue it a lawfull thing which he did, and it was his dutie to obey. If he had not seene Gods Commandement, *Abraham* had gone beyond his Commission, (for it had beene wilfull murder) and he ought not to haue obeyed. But when the thing was lawfull, *Isaac* was bound to submit himselfe, euen vnto death. So Christ was obedient to his Father, in that which (of all other things) was most painefull and ignominious. For what burthen more contemptible then the burthen of our sinnes, & to be hanged on the Crosse, mocked, buffeted, and spet vpon? And what more painefull, then to vndergoe the curse and wrath of God? Yet, sith his Father would haue him suffer all this, he willingly submitted himselfe thereunto; so also to his parents, *Luke Chap. 2. and the 51. ver.* *He went to Nazareth, and was obedient to them.* So that, if the

Genes. 22.

Mala. 3. 17.
Christian
children are
their fathers
seruants

Children
must obey
their parents
in marriage.

Genes. 21. 21.

Exod. 34. 16.
Deut. 7. 3.

Prouer. 13. 1.
35. 5.

thing be lawfull, though it be a thing of no credit, and of much paine, yet being the fathers commandement, it is Gods Cōmandement, and the child must obey. And by how much the thing is more base and contemptible, and more hard & painefull, by so much he is a better child, & shal haue a greater reward. For in matters that be easie & pleasing, he doth many times serue himselfe; now a good child should serue his father. For euery Christian child must be his fathers seruāt, but he that is vndutifull and stubburne, doth not onely dishonor his parents, but also *resisteth the ordinance of God, and they that resist shall receive to themselves damnation. Ro. 13. 2.* And as in other matters the parents are to be obeyed, so especially in marriage. As *Isaac*, being a man of discretion of 40. yeares old, would not once goe about to take a wife for himselfe, but was content to stand to his fathers chusing. And *Jacob* would not dispose of himselfe in marriage, vntill *Isaac* and *Rebecca* had consulted vpon the matter, and directed him where, & amongst whom, he should chuse his wife. *Ruth* being but a daughter in law, yet would not be at her owne disposition, to take what husband liked her best, but was willing to be disposed by *Naomie* in her marriage. Though *Ismael* was a sinful man, and iustly excommunicated from his fathers house; yet the very law of nature, and ordinarie ciuilitie made him submit himselfe to his mother for the choise of his wife, when he could not haue his fathers direction. Therefore children must giue this honour to their parents, to thinke them wiser and better able to prouide for them, then they for themselves. And if children must obey their parents in all things, *Col. 3. 20.* euen in matters of least weight and consequence, then much more they are to take their counsell and be directed by them in this great matter, that so nearely concernes their estate, whether they be sonnes or daughters.

A second thing wherein children must obey their parents, is, in quiet and patient bearing their admonitions and correction. As is often sayd in the *Prouerbs*, *Despise not the correction of thy father, nor condemne the admonition of thy mother.* Set not lightly by them, but weigh them and consider them well in thine heart. Therefore the child is bound to obey his parents, not onely in doing the things commanded; but also in suffering their rebukes & chastisements: first because it is a dutie lying vpon the soule of the father, and commanded vnto him from God, to correct and instruct his children. And secondly, because it is a token of his fathers

thers loue to him: For *He that spareth the rod, hateth the child: but he that loueth him, correcteth him beatiue.* And likewise correction Pro. 13. 14. is a meanes of their saluation, and keepes them from hell: For, *fools (sense) is bound in the heart of the child.* It is tied there or rather chained so, that nothing will make a separation, but the rod of correction; and that, through the blessing of God, will driue Pro. 22. 15. his foolishnesse from him. But he that will not receiue correction and nurture, is a foole, and so is like still to continue. Because then it is the fathers durie, & a testimonie of his loue, & a meanes of the childs owne good, he must suffer it patientlie, and humbly: and not onely so, but he must see that he profit by it, and make a good vse of it. For else he maketh his father take a great deale of paines; and vndergoe much grieffe, and all in vaine, and to no purpose; and so, not profiting by correction, is guilty of contemning Gods ordinance.

This serues to reprove such children as are sowre, sullen, and Ps. 1. angrie at the admonition, or correction of their parents, And although they be fond and light headed, and haue neither experience nor knowledge; yet they thinke they know how to carrie them selues well enough, and scorne to be admonished, or told of a fault. But of such, that is verified which the Wise-men saith, *Pro. 26. Seest thou a man wise in his owne eyes? there is more hope of a foole then of him.* And for these persons that swell thus at admonition, the best course that can be taken with them, is, to beate out that pride by sharp correction. For this makes them so audacious, when wordes are giuen vnto them, because they haue not beene soundly and thoroughly chastised with blowes.

The third dutie of children is thankfulness, and that consisteth especially in two things. The first is in relieuing their Parents when they shall be in want. If the parent be blinde, the childe must be an eye vnto him. If he be lame, he must be a staff: to vpholde him; If he stand in neede of any thing, the child must (to his power) helpe and succour him. And this duty indeede, the very law of Nature doth require. For the father hath payed for it before hand, and its but due debt. For when the childe was borne naked into the world, and could not helpe himselfe, and was without all friends, and could not so much as put one morsell of meat into his owne mouth, nor hang one ragge vpon his backe to keepe him warme, who pittied him? who relieved

Thankful-
nesse.

Mala. 3. 17.
Christian
children are
their fathers
seruants

Children
must obey
their parents
in marriage.

Genes. 21. 21.

Exod. 34. 16.
Deut. 7. 3.

Prouer. 13. 1.
15. 5.

thing be lawfull, though it be a thing of no credit, and of much paine, yet being the fathers commandement, it is Gods Comandement, and the child must obey. And by how much the thing is more base and contemptible, and more hard & painefull, by so much he is a better child, & shal haue a greater reward. For in matters that be easie & pleasing, he doth many times serue himselfe; now a good child should serue his father. For euery Christian child must be his fathers seruant, but he that is vndutifull and stubburne, doth not onely dishonor his parents, but also *resisteth the ordinance of God, and they that resist shall receive to themselves damnation. Ro. 13. 2.* And as in other matters the parents are to be obeyed, so especially in marriage. As *Isaac*, being a man of discretion of 40. yeares old, would not once goe about to take a wife for himselfe, but was content to stand to his fathers chusing. And *Jacob* would not dispose of himselfe in marriage, vntill *Isaac* and *Rebecca* had consulted vpon the matter, and directed him where, & amongst whom, he should chuse his wife. *Ruth* being but a daughter in law, yet would not be at her owne disposition, to take what husband liked her best, but was willing to be disposed by *Naomie* in her marriage. Though *Ismael* was a sinful man, and iustly excommunicated from his fathers house; yet the very law of nature, and ordinarie civilitie made him submit himselfe to his mother for the choise of his wife, when he could not haue his fathers direction. Therefore children must giue this honour to their parents, to thinke them wiser and better able to provide for them, then they for themselves. And if children must obey their parents in all things, *Col. 3. 20.* euen in matters of least weight and consequence, then much more they are to take their counsell and be directed by them in this great matter, that so nearely concerns their estate, whether they be sonnes or daughters.

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him; were not the parents then in stead of all limmes vnto him; and had much care and feare for his sake, before he came to this estate wherein he is now? And that he enioyeth any commodities of this life, or spirituall comfort of saluation it selfe, haue not they (in some sort) beene meanes to procure it, as being the first instrument of his breath, & being? If he had neuer by them beene begotten and conceived, how had he beene capable either of the benefites of this life, or of the hope of eternall life? and were not this shamefull ingratitude? were he not worse then a beast, if he would not recompence all these kindneses, and endeavour to pay so due a debt? So the holy Ghost commandeth children 1. *Tim.* 5. 4. that the children and nephews should recompence the kindnesse of their parents. So *Ioseph* dealt with *Iacob*; when *Iacob* was in want, and he had plenty, when the father sent mony to buy corne, his sonne would not take it, but gaue him corne freely. And whereas five yeares of famine were behind, he sent for him, and had great care to bring him to himselfe, and hauing brought him, was so carefull to provide for him, & to administer to him whatsoeuer he had need of, as that *Iacob* did neuer fare better, nor better cheape, nor with more ease in all the time of plentie, then he did, when that part of the world was famished for want of bread. For before he must send to the market for it, and there he must buy it for his mony: but now that he was come to *Ioseph* in the time of dearth, he needs nor be at so great paines & cost. For *Genes.* 43. 12. it is said, *he did put meat into his mouth*, that is, he was as a good tenderharted nurse, to his father and his fathers house; and as carefull that nothing should be lacking to them, as the mother for the child, that will euen lay her brest to her chilles mouth. So *Ruth*, though she was but *Naomies* daughter in law, yet now that *Naomies* yeares and strength were spent, she being young, tooke paines & trauelled for both. And when besides that which she had gotten with her paines and labour) *Boaz* being a mercifull man gaue her some victuals, she would not deuoure all her selfe, but euen spared it from her owne belly for her mother: she tooke onely so much as was needefull to refresh her owne body, and to strengthen her in her traell, the rest she reserued for her old mother in law, & knew well that it was better that young folkes should be pinched, then their old parents want any thing.

This serueth for a most iust reproofe of the vnnaturall disposition.

tion of many vngacious children, that so long as the parents haue any thing to giue, and something may be gotten by them, all that while they will be kinde and louing; and strike who shall shew most dutie, and well is he that can get the old parents to him: but

176.
Vnnaturall
child. enre-
proued.

when once he is drawne dry, and they haue suckt all from him, then he is neglected of all, then euery day is a yeere til he be dead, then he is a burthen and a clog; then they exclaime, that he doth nothing but spend, and troubleth the familie. Such cruell and bitter words are heard oft times from the mouthes of wicked and vnnaturall children. This is a grieuous dishonour, not to relecue the weake, distressed and helpelesse parents. As Christ sayeth *Mat. 15. 6.* Those that forbear releueing their parents, though they pretend to bestow their liberality for the vse of the Church, yet they dishonour their parents, & breake the holy law of God.

A second duty of thankfulnessse, is to pray for their parents. As *1 Tim. chap. 2.* he commands that prayer be made for all in authority. And if we must pray for those that be further off in the Common weale, then much more for those that be nearer in the familie. Therefore this is a great fault in many, and to be greatly condemned, that can see their parents faults, and speake of them too much; but can neuer finde time to fall downe before God, and beseech him to heale their nature, and helpe them out of their sinnes. Many haue liued a long time with their parents, yet cannot say that euer they sent vp an hearty prayer to heauen for them: so vnkinde and vnthankfull be they.

Therefore it comes often to passe, by Gods iust iudgement, that they who haue failed in al good duties to their owne parents, receiue the like ill measure from their owne children. Which when it commeth to passe, and they reape that from their owne children, that formerly they did sowe to their owne parents, then let them confesse that their owne sinnes haue found them out, and are returned vpon them; let them acknowledge that God is iust, and hath giuen them their owne measure into their bosomes; their owne euill is false vpon their owne heads, they digged a pit in their youth, and now in their age are fallen into it. And therefore let them first repent them of their owne sinnes in that kinde, and then craue pardon for themselves and for their children. And thus much for the duties of children. Now follow the duties of parents to their children. For, as God would haue in-

feriors to giue honor, so he commandeth superiors to carry themselves in that maner, that they may deserue honor: and doth bind them as straightly to gouerne rightcoulsly, as the inferiors to obey faithfully. Now the duties of parents to their children, are

either in their { Tender yeares, } Common to both.
 { Riper age: } Speciall.

Children
 must be in-
 structed in
 religion be-
 time.

The parents ioynt and common duty to their children, in their tender yeares and childhood, is first to instruct them in religion, to season them with the words of piety, by little and little to drop into their hearts the grounds of holinesse euen so soone as they are able to speake, and haue the lesse vse f vnderstanding. So *Prou. 22. 6. Teach a childe in the trade of his youth, and he will remember it afterward.* Where the holy Ghost exhorting men to teach their young children, meeteth with an obiection. Alas, might one say, teach such little ones: what good will that doe? We shall but loose our labour, for they cannot vnderstand it; nor conceiue the meaning of these things. The holy Ghost answereth, Be it that they cannot well vnderstand the sence, nor make any great vse for the time present; yet teach them the words & tearms of goodnesse: and though, while they continue children, perhaps, it seeme a fruitlesse thing. yet you shall see afterward it will not be in vaine. For, the crop of this seed that was sowed in their childhood, will appeare when they come to age (though for a time it be hidden;) and then they will remember these things, and that to good vse: which it seemed they got no good by, when they were so young and weake in vnderstanding. Therefore let them haue the words taught them, when they are able to heare and speake words: and afterward, when they come to more discretion, they will conceiue and remember the sence. And this dutie the holy Ghost commandeth, *Ephe. 6. 4. Nurse them up in instruction and the feare of the Lord.* And this *Timothies* mother did put in practise. For it is noted of her, that she instructed *Timothie* in the Scriptures from a child, and that was a cause, why he was so holy a man: she was a nurse to his soule, as well as to his body; and gaue him milke out of the breasts of the Scripture so soone as he had done sucking her own breasts. So that, as he waxed strong in naturall strength, so also did he grow in knowledge & grace: and therefore he became so excellent a man, and so worthy a

Preacher.

Tim 3. 15.

Preacher and member of the Church, because he was trained vp in the holy Scriptures euen from his childhood.

The second duty of parents to children in their yonger yeares, is to giue them correction: which the holy Ghost commandeth often in the Scriptures, and sheweth the fruit of it. As *Pro. 23. 13.* *With-hold not correction from thy child: thou shalt smite him with the rod, and shalt deliuer his soule from hell.* So also *Prou. 29. 27.* *Correct thy son and he will giue thee rest, and he will giue pleasure to thy soule.* And againe, *23. 15.* *Poolishnesse is bound to the heart of the child, but the rod of correction will drine it away.* And, *13. 24.* *He that spareth the rod, hateth his son, &c.* All which testimonies tend to this, That if we desire our owne peace, and not to be molested, nor vexed, but much comforted by them: if wee would testifie our faithfull loue to them, if we would purge their hearts from folly and sin, and preserue their soules from euerlasting perdition: then let vs be carefull to giue them due correction, which is Gods blessed ordinance, to reforme and sane their soules, as the word and Sacraments are to men of riper yeares. But in chastising, these rules must be obserued.

First, let it be seasonable, and done in time: passe it not ouer too long. So *Salomon* saith, *Prou. 13. 24.* *He that loueth him, correcteth him in time,* and doth not omit it till it be too late, but taketh the fittest opportunity, when hee may (with most ease, and fewest stripes doe most good. For indeed a small twig, & a few blowes, when he is a child, and not hardned in sinne, will doe more good, then many rods, and abundance of stripes afterwards, if this season be let slip: for if the child be not maistrd when he is yong, he will master his parents when he groweth elder. Therefore let them not get a head: for if they do, they will proue like wilde colts, that hauing run long vnbroken and once cast the rider, and being marred in the beginning, will sooner be killed, then broken, or brought into any good order againe.

Secondly, it must be done in great compasfion and mercy: not in bitternesse, to ease ones selfe with the paine of the child, for that is rage & cruelty. For in truth, commonly there is good cause why the father should be as much grieued, or rather then the child, because for the most part he doth but correct his own sins in his son. For if the child be curst and froward, is it not because he hath seene the parents brawling & contentious? If he lye, hath

not

not his father giuen him a patterne of dissembling? And if hee sweare being yong, are not oathes too rife in the family among elder folkes? If he raile and speake euill, was not his parents dealing a president to him? Lightly there be but few ill humours in the child, which he did not draw from the parents; and that ill sap that doth appeare in the bud, came first from the root. Therefore in pitie, as smiting themselves, and their owne finnes, they must giue chastisement to their children.

3

Thirdly, it must be done with prayer, that God would giue them wise hearts to giue due and seasonable correction; and their children also soft hearts, to receiue it humbly, and meekly, and to their profit. Be it that the child do well deserue it, yet to flye vpon him in a passion, bewrayeth much wickednesse and folly. And indeed this doth but harden the chilles heart, and imbitter him, making him more stubborne and fierce. Therefore, that correction may haue Gods blessing vpon it, and may bring profit to the child, and comfort to the parents, it must be done with prayer; and so it shall be done with great calmenesse and meeknesse, and without mixture of wrath and passion. For, if we cannot look for a blessing vpon the word and Sacraments, without prayer, much lesse may one looke for any good successe by the rod, vnlesse hee aske it of God: but being done in wisdom and mercy, and ioyned with prayer, because it is Gods ordinance, we may looke and hope for Gods gracious blessing on it.

Nursing.

So much of the common duties which both the parents should ioyntly performe to their children in their tender yeares. Now followeth the especiall duty of the mother, which is to nurse vp her owne child, if God hath giuen her abilitie thereunto. Not to throw it from her so soone as she hath brought it into the world; but, as God hath giuen her, not onely the wombe to beare, but also the breasts and milke to nourish her child, so let her be thankful to God for these blessings, and vse them to that end that hee gaue them. And this is so naturall a thing, that euen the beasts will not omit it: for both the strongest and weakest, the wildest and tameft, will giue sucke to their yong ones, and not be so vnnatural, as to poste them ouer to others: And it appeareth, *Hoseah* chap. 9. ver. 14. that dry breasts are a iudgement of God, as well as a barren wombe. Also it is set downe as a speciall fauor of God to *Ioseph*, that God would blesse his posterity with the blessings of

of the breast, & of the wombe. *Genesis* chap. 49. verse 25. The like also may be seene in *Luke* chap. 1. ver. 27. Blessed be the wombe that bare thee and the paps which thou hast sucked: & therefore it is a soule fault, when God hath giuen a good blessing, wilfully to turne it into a curse. And this is noted in the good women in the Scriptures; that they much reioyced to nurse their own children. As *Sarah* saith, that now she shall giue sucke in her old age, *Genesis* 21. 7. which was a thing that much gladdened her heart. Now if *Sarah* in her old age, being ninety yeares old, and hauing also an exceeding great family lying vpon her, would not omit this dutie; what a shame is it then for those that are yong, and haue much more leasure, and be farre inferiour to her in estate, to be so nice and idle, as to deprive their own child of that most naturall food, which God and Nature had prepared for it: Parents would be loath to commit their money and euidence to euerie ordinarie person: yet for the fruit of their body, which is, and ought to be esteemed their chiefeft riches, they are venturous, and care not whom they trust; whereas there is no such danger in the losse of the wealth: though it should mis-carry, as is the spoyling of the child, both for soule and body, if it be not carefully looked vnto. But they obiekt; that they can haue them nursed better cheape abroad then at home. But loue seeketh not it own things, but the good of the party beloued. If the husband should vse the like dealing to his wife, to thrust her out of his doores when she is weake, and place her in some poore cottage, & tell her that he can boord her better cheape in an other mans house, then keepe her in his own: she would thinke this to be a bad reason against her, which she thought sufficient against her own child. And she might iustly say in this case, that her husband loued his wealth better then his wife; and so may it as truly be said of such mothers, that they respect their lucre more then their children. They alledge further, that being nursed by the, it would hinder their sleepe in the night. Why then should you put it to others to breake their sleepe? Ought you not to loue your neighbour as your self? Are you so impatient to beare the troubles of it, that ought so tenderly to loue it? and do you think, that they wil not grudge at it, that haue no such cause to affect it? & do only entertaine it in hope of the hire, and not for loue of the child? But they say further, that it hindreth the from their liberty, and keepeth them from many iournies, which

Obiection.

Answer.

1 Cor. 13. 5.

Obiection.

Answer.

Answer.

which might much delight them. But that gracious and worthy woman *Hanna*, as appeareth *1. Sam. 1. 23.* would rather forbear going to the temple, then omit the nursing of her childe, or weane him before it were meet: and yet that iourney to the house of God, was (of all other) most profitable, comfortable, and necessary.

1 Tim. 5. 10.

Those women therefore that haue failed in this dutie, must be humbled for it, as hauing omitted a good worke and seruice that God requireth at their hands: and those that haue done it, must do it still. For in the primitiue Church, when widowes were to be chosen that should haue the sicke & weake committed to their charge and tending: none were to be admitted to that office, but those that had nursed their owne children themselves: though they were otherwise good women, and vertuous; yet if they had omitted this duty to their own children, and shewed themselves vnnaturall to those that were so neere them, there was iust cause of suspition, that they would be negligent to those that were further off them; and therefore they were not to be trusted with that office. So much for the duties which parents must performe to their children in their tender yeares: now those follow which they must do to them when they grow to riper age

Children
must be trained
vp in
some lawfull
calling.

And these are, first, to bring them vp in some profitable and lawfull calling, by which they may liue honestly and Christianly; and not to be fruitlesse burthens of the earth, clogs to their friends, and drones that must liue on other mens sweate, and can do nothing themselves. So *Adam* did, though he had large possessions to leaue to his sonnes, (for they had the whole world to be diuided among them, which was patrimony sufficient;) yet he would not let his sons liue idly, and spend their time vainly as hauing nothing to do; but brought vp the one in husbandry, and the other in keeping of sheepe, both profitable and lawfull vocations. The like is seene in *Isaac*, who was a great man, and of such wealth and power, that *Abimelech* the King, confessed he was greater and mightier then he. Notwithstanding all this greatnesse, *Jacobs* bringing vp was not in idlenesse and sloth, but he was exercised in husbandry, and had verie good skill in ordering of cattell. And had it not bene for this, what would he haue done then when persecution came, when he was forced to leaue his fathers house? If he had done nothing before,

NOT

nor could haue done any thing now, but eate, and drinke, and sleepe, who would haue giuen him entertainment? and where should he haue had maintenance on that price? But hauing bene trained vp laboriously, and being a very good sheepeheard, though he was gone from his father, yet he could take paines, and get his liuing, so that euery one would be willing to haue had him, and the place where he came, was much the better for him. And *Jacob* himselfe though he were a very wealthy man, as being heire to *Abraham* and *Isaac*, which were both as great as Kings, yet would not suffer his sonnes to mispend their time, and liue without labour, but he brought them vp in an honest calling, set them to keepe sheepe, and deale with cattell. By all which examples of good men, it appeareth, that it is the parentsdutie, to care that their children be taught some honest trade or maner of life; that being graced so, they may be able, both to maintaine themselves, and to do good to others also, and so become profitable members of the Church and common-weale. The want of performing this duty, is the onely cause, why many children who had great portions left them by their parents, fall into many grievous sinnes, and great wants and necessities, and so procure vnto themselves an vntimely and shamefull death. All which might haue bene preuented, if they had bene trayned vp in some honest trade, and profitable course of life.

The second duty to be performed to their children, when they be more growne in yeares, is to prouide for the disposing of them in marriage and that in seasonable and due time, according to the necessitie and naturall inclination of their children, sooner or later. And when euer it be, there must be fit choise made in Christian manner, not for lucre, or respect of outward things, so much as for godlinesse and religion, that their daughter or Sonne may be ioyned with a Sonne or Daughter of God: and then they may looke for a blessing vpon the match, when it is in the Lord. Contrarily, the neglect of this dutie, is oftentimes a cause of much mischief; that when parents be carelesse to prouide for their children, either defile their bodies with vncleannesse, or else intangle themselves with some one or other, that is not so fit, and so grow to rash precontracts, which cannot afterward so well be broken. And many other inconueniences proceede from hence, which might all haue bene preuented by the

Parents must
dispose of
their children
in marriage.

1 Cor. 7.

the wise prouidence of the parents, if they had before considered, what the neede of their children did require.

Marriage
with vngodly
persons.

Others there be also, that when they doe match their children, are so much carried away with the couetous desire of outward things, as that neglecting pietie, which ought to haue the greatest stroke in such matters, they bestow their children vpon vngodly persons, in whom they can see no signe of religion, nor sparke of honestie, but such prophanesse and vnchristian behauiour, that they euen proclaime themselves to be quite out of all acquaintance with God and good men: where, if they haue children, what seede can be looked for, but an accursed seede, that will fill the world with sinners, and ouer-lay the earth with apostataes? as it is said of them in the old world, that when the sonnes of God began to match with the daughters of men, and to make these strange marriages, then there were apostataes borne; such Atheists as neither cared for God nor religion, but onely sought to serue and set vp themselves.

Genesis 6.

Parents should
lay vp some-
thing for
their children.

The third dutie of parents to their children of riper yeares, is to prouide for them, *2 Cor. 12. 14.* They must behaue themselves so diligently in their calling, and so wisely in disposing of their goods and expences, as that they may be able to lay vp something for their children. But in this laying vp of goods for them, obserue alwayes these rules both for the getting, and for the vsing, and for the disposing of them. First for the getting, let them not be gotten by ill meanes, by fraud or crueltie, by craft and deceitfull dealing: else they be riches of iniquitie, and then it is most certaine they shall neuer prosper, *Proverb. 10. 2.* For no man can possibly set vp himselfe, or his seed, by sinning against God. *Ahab* did not benefit himselfe when he got *Naboths* vineyard vniustly; nay, this was both his and their ruine. And *Achan* thought that when he had gotten such a faire wedge of gold, and such good apparell, he should liue like a man, and make himselfe and his children for euer: but in truth this consumed all, and brought him and them, and the whole familie to a fearefull end; for the seed of the wicked shall be rooted out. Bequeath not then ill gotten goods to your posteritie, least you bequeath the curse of God withall; and that will burne vp and consume all. As we may see before our eyes daily, and experience may speake in this case. Marke our inclosers, such as begin to ioyne house to house, and land

Psal. 37.

land to land (indeed house to house they doe not long, for they pull downe most houses that come into their hands,) when they begin to vnpeople the Countries, and seeke to dwell alone in the land, is it not commonly to the ruine and downefall of their familie, that it neuer lightly holds out after, to the third generation, and none doe come to a more fearefull and sodaine ouerthrow, then they that seeke to enrich themselves, by this crueltie and oppression of others. Therefore either let it be well gotten, or it will doe them no good: for ill gotten goods, bring the curse of God, which will doe more hurt, then all the wealth can doe good.

Secondly, for the vsing while one hath it; vse it well, be not a slaue and a drudge for thy children, but let euery one enioy his part, and take his portion while he liueth, and reioyce in Gods benefits with thankfulness and sobrietie. For it is a foule fault, that because men haue children, therefore they will carke & care, and depriue themselves of all needfull comforts of this life; whereas in truth, children are an inheritance and blessing, and not a burden to his familie. And God saith, *Psal. 37. 27. That a good man is mercifull and lender, and his seede enioyeth the blessing.* He is mercifull first to himselfe: for mercy beginneth at home; he will not be afraid to take a good meale, and enioy Gods blessings, because of his children, but is mercifull, in an honest cherishing of his owne bodie: and then he is mercifull, to others also abroad; he will lend and doe good to whom he can: and doing so, then his seede enioyeth the blessing, they fare the better for it. For indeed those children are alway best provided for, whose parents beare this minde, that they had rather trust God, then riches with their children; and make this their hope, When we are dead, yet God is aliue. Indeede if God should not looke to our children, though we were liuing, yet we might be afraid, and thinke they should be vndone: but so long as God liueth, vse the good meanes we can, and he will provide for the children of his seruants. Therefore, one should neither with-hold himselfe from any workes of mercie, nor niggardly and pinchingly restraine himselfe of any necessary thing, yea and comfortable delight for his childrens sake.

Lastly, for disposing, let this be the first and maine rule; That those children be best respected, which are best; and those haue most goods giuen them, that haue most grace in their hearts. So

Jacob

Jacob had the blessing, though *Eſau* was the first borne: and *Joseph* had the double portion, though he was the yongest but one of all the twelue: for grace maketh the yonger to be the elder, and sin maketh the elder the yonger; therefore he was indeed the right heire. For euery one of the former ten, had stained themselues with some grosse sinne, which had put them out, and therefore they were iustly disinherited. So *Salomon* was not *Dauids* eldest son (for he had many elder brethren) yet he succeeded him in his kingdome, because there was great hope that he would be more profitable to the Church and Common-wealth, then any of the elder. Grace then must haue the first place; vertue must make the heire. Secondly, the other also must haue their portion proportionably: not one all, & all the rest neuer a whit, as is the common practise, that the eldest must goe away with the whole, and the yonger haue almost nothing, as though he onely were a lawfull child, and the rest not legitimate: and hence groweth much hurt, and much heart-burning and emulation among brethren. Now God saith, that parents must lay vp for their children, not for one child onely. And others likewise offend in the disposing of their lands: that if they haue no heire male, but all daughters, the heritage must be put away from them, and giuen to some other for the names sake, that the name might continue. But how know you that he shall continue to keepe vp your name? Or, how know you that he may not liue so, as that he shall be a blot to your name, and to your selfe, rather then a credit? Why then should one for a foolish regard of name, breake both Gods law, and the law of Nature too? For God hath appointed, in *Numb.* the seuen and twentieth chapter, That if there be no sonne, the land and heritage shall be deuided among the daughters. And thus much for the duties both of parents and children.

Daughters
should not be
disinherited.

Dutie of ser-
uants.

Now follow the duties of seruants and masters. First, seruants, ought to reuerence their Gouvernours; and that both inwardly and outwardly. The inward is commanded in *Ephe. 6. 5.* *Servants be obedient with feare and trembling* 1.. *Pet. 2. 18.* *Be subiect to your masters with all feare.* 1. *Tim. 6. 1.* *Let seruants count their masters worthise of all honour.* So that it is not enough for a seruant to performe all outward seruices required at his hand, vnlesse he begin with the first duty, to haue his master in an high account & to carry a reuerent estimatiō of him in his heart. *Paul* in that place speaketh

ven to Christian servants, which had infidell and unbelieving
masters: yet he would have them count such worthy of all ho-
nour: not that their infidelity did deserue to be honored; but be-
cause they carried on them the authoritie of God, standing in
Christs place, as his vicegerents in the familie. Because of Gods
ordinance therefore, and his commandement layd vpon the ser-
uant, he must reuerence his master, though an infidell; so that e-
uerie Christian must make this firme conclusion with himselfe;
This is the master and gouernour that God hath appointed vnto
me, and that stands in Gods roome ouer me: therefore in regard
of his place, and the charge layd on me by God, I will highly and
reuerently esteeme of him. Secondly, this reuerence must ap-
peare in the outward behaviour and carriage of the body; else,
to pretend feare in the heart, and to shew contempt in the beha-
viour, is nothing but hypocrisie and falsehood. Therefore the
inward account must appeare in our words and deeds. As first,
in not answering againe: if they be reproued for any thing done
amisse, they must not haue a gaine-saying, proud, and vndut-
full spirit; but in all good speeches, and submissiue carriage, ma-
nifest their inward reuerence.

But contrary to this, is the vniuersall behaviour of most ser-
uants: especially to poore men. If the master be poore and meane,
and of small account in the world, the seruants take themselves
for his companions, not as inferiours: they thinke themselves
not bound to shew any duty of subiection vnto him, in standing
bare, in bowing to him, and rising vp before him; whereas in-
deed the poore mans seruant, is bound to be as due full to him,
as if he were full of riches: for Gods commandement respecteth
not wealth, and the outward things, but onely his owne ordi-
nance. Indeed if rich masters did carry the authoritie of God
vpon them; and the poore, the person of an Angell, or some
meaner creature, then it were something: but their commission
hath all one seale, and the authoritie in both is the same; and he
that will reuerence a rich master, and not a poore, sheweth him-
selfe to be led by some carnall respect, and not by Gods Com-
mandement. Therefore if seruants reuerence their masters, they
must not giue them froward speeches, but euen outwardly shew
their inward account; and the more base their masters are in the
world, the greater reward they shall haue from God; and they

shew the more grace and truth to be in their hearts, when they performe all dutifullnesse to such poore gouernours. For, to reuerence a rich man, that will not beare contempt, but will take him downe, and crush him, this a wicked seruant may doe, euen for his owne peace: but here is sinisteritie, here is truth of heart and vprightnesse; if, when the maister is poore and meane, and of no reckoning in the world, then the seruant can reckon him worthe of honour: and serue him with reuerence, and yeeld to his authoritie for conscience sake when others doe contemne him, for his poore and base condition.

A second thing outward, wherein seruants must shew their reuerence to their masters, is, hauing a care of their name, and not blazing abroad their infirmities. For this is a fault of many seruants, that being hired to doe faithfull service, come as spies into the house, to bewray the infirmities of the family: and if they can find a fault or weaknesse in their gouernours, then out it must to the disgracing and defacing of the maister, and to bring an ill report vpon him. This proueth, that there is not that due account and estimation, for it proceeds from a disloyall and vnfaithfull heart, to speake ill of his gouernours. But as reuerence must breed a lowly gesture, and good words to the maister, so it must also bring forth good speeches of the maister, and a concealment (so much as may be) of his wants. And hauing these fruits, their reuerence is proued to be true and vpright; not counterfeit or dissembled.

The second duty of seruants, is, to obey the gouernours of the family: So the holy Ghost saith, *Col. 3. 22. Seruants obey your masters in all things*, that is, in all things that are lawfull: For, if the maister command to lie, or sweare, or breake the Sabbath, that is not to be done; but in such a case it is better to obey God, then man. But in all indifferent and lawfull things, the seruant is to submit himselfe, and to obey. This obedience consisteth, both in doing things commanded, chearefully and faithfully, as also with patience and meeknesse, in suffering that rebuke and correction that shall be laid vpon him. *1 Pet. 2. 18. Peter commands to feare the maister.* But, what say you if he be froward and churlish? Yet reuerence him stil. But he correcteth me vniustly.

Though he do, beare it quietly, submit thy selfe, and by how much the lesse thou hast deserued it, the more reward shalt thou haue from God, if with a good and quiet heart, thou canst be

content

content to endure it till God release thee of it. For if one deserue sharpe correction, and be content to beare it, this is no thanks to him. When the thief hath stolne and robbed, then for him to be content to be executed, is no great matter; for he is worthy of it, and hath deserved it, and he shall haue it whether he will or no, and euery man will put to his hand to helpe him to it: but if one haue done all good seruice with a good conscience, & discharged his duty faithfully, and be not yet kindly dealt withall, but for kindnesse do receiue wrong and stripes: then to subdue ones owne pride, to tame and master his flesh, and in patience to recommend his cause to God, this is acceptable to God, this sheweth a great measure of grace. And here, the lesse reward the master giueth, God will giue more, and Christ will recompence his masters vkindnesse, with kindnesse from himselfe.

But, contrary to this, is the dealing of such, as being bidden to doe many things, will doe what they list, and being rebuked, murmur: if corrected, either seeke to reuenge, or resist. This is a sinfull thing, not to submit himselfe to Gods yoke. And those parents that haue children abroad, and heare such things of them, let them looke to it betime: for certainly those that be stubborne abroad, if they get a little more strength, will rebell at home. And that parent, that will allow his child to take the staffe by the end when his master or dame comes to giue correction, may looke to finde resistance, when euer themselves shall haue occasion to chastise him. But this is their excuse commonly: I deserue it not. But if nurture should not be giuen til most seruants confesse they deserue it, it should neuer be giuen at all. For, as euery one is more wicked and foolish, so he is more proud and froward, and will lesse yeeld himselfe to be faulty. But deserue it or not, euery one hath deserved more at Gods hands by some other sinne: and this also he hath deserved, that he should be placed vnder so sharpe a master. And albeit wee be vniustly dealt with, yet God hath deserved that we should suffer a little for his sake, that sent his Sonne to suffer so much for ours.

The third duty of seruants is faithfulnessse, as is commanded, *Th. 2. 10.* that they shew all good faithfulnessse. How is that? Not pickers or stealers, for that is vnfaithfulnessse. The seruant then must be carefull for his masters good: and as thrifty and diligent in doing the workes of his masters family, as if it were the workes of his owne family, and for himselfe. Let him looke

that no ill gotten goods cleave to his hands: for when the master giueth him wag: a conuenient food, and all other things needful, in hope to be helped by his faithfulness and diligence, then to deceiue where he is trusted, to reward good with euill, to pul down where he is build and hath promised to build vp, is such odious theft, as is against the law of nature and all nations.

Therefore this serueth to reprove such as vse to theue & filch, and conuert their masters goods vnto themselues: if euer they looke for sound peace of conscience, they must make restitution of all such things. This is one thing then to restraine them: Let them remember, that how much so euer they steale, so much they must restore, and the fifth part thereto: or if they keepe it, vntill they repent, they keepe Gods curse with it, and a woe vnto their owne conscience. Therefore they sin highly, that care not what losse they bring to their master, so as they may hide their fallhood and theft from him.

Also another kind of vnfaithfulness is in riotous seruants that are slowbellies, feeding themselves with out feare, denouring the good creatures of God, without measure, neuer regarding how much they waste, and how little they worke. These be vnfaithfull seruants, and bring much hurt to the whole family, and much misery to the selues at the last, vntill they turne betime from these euill wayes, and endeuor to lead a more painfull & profitable life.

A fourth duty in seruants, is, to serue God in their calling. For admit that one could do all the former duties: that he reuerence his master in his heart, and neuer giue him an ill word, or shew a froward countenance, neuer disobey him, nor be vnfaithfull, nor idle; but so carefull, that hee would not rob his master of the least matter, in greatest necessity: yet all this will afford no comfort, vnlesse one haue done it for conscience sake, and haue serued God in it. This is the maine duty, and pillar of the rest: that one doe it, not principally because his master commandeth, but because God commandeth: not because his masters eye is vpon him, but because Gods pure eyes behold him, either to punish him, if he do not his duty, or to reward him, if he do it faithfully. This is the chiefe point, at which seruants must aime; as is commanded, *Ephes. 6. 5. In singleness of your hearts, as vnto Christ*: and there is great reason why they must chiefly seeke to please God, and not man: for if they serue God in their labours, they will be as diligent in their masters absence, as presence: other wise their

obedience

Num. 5. 7.

Zech. 5. 4.

Seruants must
serue God in
their calling.

obedience can neuer be constant, but will be by fits and starts, and hang onely on the masters eye.

Secondly, if wee serue not God, then wee are quickly discouraged at vnkindnesse, and breake out into these, or such other possionate speeches: Here is no reward of my paines; no respect had of my labour. Indeed if we serue our master onely, we may truly say so, oft-times, but if we serue God, & do it in obedience to God, we cannot at any time say, Here is no consideration had of my diligence: it were impious to say so, and to make God a lyer, and vnfaithfull. But there is sufficient consideration and reward when one serueth God: for then, if his master do not recompence him, God (whom he serueth) will. As the example of *Iacob* sheweth: he serueth a couetous master, one that made no conscience of his promise, (as is the manner of a couetous man, not to care what promise he breaketh so long as he may increase his owne commodity thereby) yet *Iacob* made conscience of his duty, and endured his couetousnesse, fortwenty yeares space, & serueth him with all his might: so that he was pinched by heat in the day, by cold in the night, and his sleepe departed from his eyes, and if euer any thing were spoyled by wilde beasts, he made it good, *Laban* all this while did nothing but seeke to spoyle him, and to prey vpon him. Then God takes his cause in hand, and telleth him, that he had seene all that *Laban* had done vnto him, and because he had serueth God painfully & faithfully in his place and calling, therefore God takes order for his wages, and payeth him at the last thoroughly and fully: for by Gods own hand and prouidence, most of *Laban*'s best cattell were turned to *Iacob*, and so he grew farre more wealthy, and had a larger recompence then euer hee looked for. So that, if in this case one serue two masters, he shall commonly haue double wages? For God will incline the heart of his master to fauour him when he is faithful, & himselfe also will fully reward him with adundant blessings in his soule and body, name, and posterity after him. For no man euer serueth God in a calling, but he may as well pray for Gods blessing, and as surely looke for it, be the worke neuer so meane and base that he goeth about, as the Minister may when he preacheth, prayeth, administred the Sacraments, or doth any worke of his calling.

The last duty of seruants, is, to pray for their gouernours, and for direction and good successe in their businesse. As when *Abraham* trusted his seruant with a greater matter, namely, to fetch a

Gen. 31. 12.

40.

Seruants must
pray for their
gouernours.

Gen. 24.

wife for his son, he seekes by prayer to God, to direct him, and to prosper him in the worke whereabout he went, and when God had blessed him, he giueth thanks to God accordingly. As he would not trust his owne strength, but calleth to God for assistance: so hauing obtained assistance, he giueth God the praise and thanks, as though the benefit had bin wholly for himselfe.

This confuteth those that neuer pray God, either to blesse their Gouvernours, or to send good successe to their owne labours. And hence it iustly cometh to passe, that they want many good things from their masters, which they might haue, because they performe not the duties of a good seruant, in that they call not vpon God for their master. And those are also to be reprov'd, that will be desirous to be employed in their masters affaires, and to haue businesses committed to them; but they are so presumptuous in a carnall confidence of their owne ability, that they run boysterously and rudely vpon matters, not intreating the helpe of the great God in things of great moment; & then it is iust that God shou'd crosse them, because they take a course that he neuer sanctified: and if they will not aske a blessing, is it not righteous that he should turn their wit into folly? and crosse, & ouerturne all their policy, because they trust more in policy, then in his blessing? The seruant therefore must craue Gods assistance, that he may vse good means, after a good manner, & with good successe.

And another vse here is to be made of those which haue beene seruants, but now are not. This is their duty, to go backe, and see wherein they haue failed in any of these things, and for that aske mercy at Gods hands, and craue pardon: else they shall be liable to these two euils: First, that God may iustly plague them now, for their former sins in that kinde: and secondly, that as they failed in duty to their masters, so their seruants shall faile in duty to them: whereas if one haue repented, he may looke & haue hope, that God, in mercy, will so order his seruants hearts, as that they shall not recompence his owne euill vnto him, because the blood of Christ hath washed it away. But such as will pilfer & deal wickedly with their masters, and not repent for it, nor make recompence, it is most iust from God, that they themselues should be spoyled and robbed. Thus much for the duties of seruants: the duties of masters follow. For as God bindeth the inferiour to his duty, so he requireth that the superiour also be carefull in his place.

place and calling, to performe the things, that belong to him.

Now the masters duty consists in two maine points: namely, in chusing seruants with wisdom and discretion, and in vsing them iustly, and with a good conscience. Now, for the chusing: the chiefe point is, that they get such vnder their rooffe, as be the seruants of God: such as haue grace and vertue in their hearts, and be of an honest, and blamelesse conuersation. This is confirmed by the example of *David*, *Psal. 101.* where (by his owne practise) he sets downe a rule, how euery one should order his family. He sheweth, that he would haue no wicked persons, tel-tales, uor proud persons, to be his seruants; but those that were religious and vp-right, euen such should serue him. And there is good reason why men should be carefull to take none into their family, but Christians: for if they be not faithfull to God, then certainly they will neuer be faithful to their master. For, al obedience and faithfulness floweth from the first Table, and begins there: but if a man neglect his duty, where he hath more bonds to tye him to it, he will be much more slacke, where he hath fewer.

Duty of Masters.
What seruants they should choole.

Secondly, a wicked person is very contagious, & will infect the family with his leaudnesse and euill behauiour. And indeep, many can tell by experience, that the ill example and perswasions of one vngodly seruant, will doe more harme to the household, then all that many good seruants can do and say, will profit them. So that to entertaine a wicked seruant, is euen to bring a leprous person among the whole, and a contagious man among the sound.

Thirdly, a wicked person doth bring Gods curse vpon his masters state and family. Euen as a good seruant hath Gods blessing going with him (as we see in *Ioseph*, *Gen. 29. 5.*) So, when an vngodly person hath the managing and ordering of matters, the curse of God pursueth and followeth him. But, shall I be plagued and punished for my seruants finnes? Yea, and iustly too: for he that will receiue and retaine such into his seruice, as he knoweth are open enemies to God, must needs open his doores to the curse of God. So that if one would not haue the curse of God to rest vpon his house, nor vnfaithfulness in his seruants, nor his house poysoned with that leprosie, which only the bloud of Christ can heale: let him take good aduice in chusing his seruants, whom he plants in his family. And thus wisely men can deale for other matters: for, he that purposeth to haue good fruit, will not run to euery hedge, & from thence gather brembles & thornes, to plant

and graft in his orchard; but if he hope for any benefit by his orchard, he will make prouision of the best grafts & sciences he can obtaine. So, those that be sheep-masters, and hope for commodity that way, wil enquire & mark, out of what grounds the sheep they purpose to buy, come, where they were bred; & if they were bred in a rotten ground, especially if they haue a rotten bleat, he will not thinke them fit for his fold, nor breed. Wil one deale thus for his Orchard, and for his Sheepe? and should he not likewise consider, in the planting of his family, when he takes a seruant into his fold, out of what pasture comes he? hath he bin brought vp in a rotten ground? in a place of disorder, of riot, of swearing, of breaking the Sabbath, and such like? and hath he a rotten bleat? will he sweare? will he lye? will he speak filthily? hath he a proud looke? and will you yet venture on him? Then you are a foolish master, and loue neither your selfe, nor your house, nor children, if you take such vnto them, that will either infect them, if they be not very good; or if they be, will vex or molest them.

R/c.

Therefore here many masters are to be reprov'd, that scorne to be admonished of the Minister concerning this choise; that vse more care by far, in planting their Orchards, & chusing Sheep to breed, then they do in planting their family, and chusing out such seruants as may bring glory to God, and profit to the Church, and be for their owne commodity also. And yet this folly reigneth in them farther; that of all men, they are most ready to complaine of ill seruants; and that neuer any was so troubled as they with vntrusty seruants; that they must still be changing. As if one should say, neuer any man had so bad an Orchard? Why? what is the matter? I see others haue Peares & Apples, and other good fruit, and I come to mine, and find nothing but Hippes & Hawes and Sloes: I pray you, what did you plant there then? Did you not set Briars and Brambles? And can you looke for better commodities of such stocks and sciences? Therefore euen thanke your selfe, and your own folly, that could make no better a choice at the first. So these masters, wil they take seruants at all aduentures, & then cry out, they be not faithfull? Let them blame themselues, that would not at the first see, they were religious or at least of ciuill conuersation, before they entertained them. It is then a great & common fault among most masters, that they haue no regard of grace and religion; but if it be such a one as will take little wages, & please him in euery thing, and serue his lust, they take him, what-cuer he be.

Be, Papist, Atheist, theefe, drunkard or gamster, without any exception: that is the least part of their thought. But no man can promise himselfe Gods blessing on his seruants, vnlesse he will labour to haue such about him as will serue God.

The second point of the Masters
dutie, is, in vsing his seruants
well, and giuing

Direction in mat- } Religion.
ters of } Calling.
Recompence, and that } Together.
when they dwell } Apart.

For direction in matters of religion and Gods seruice, the master must looke that they come to the publike assemblies in due time, and that they carry it out, and sit in a conuenient place, where they may heare and learne; and not in such by-corners and obscure places, where they spend their time in talking or sleeping, to their owne shame, and their masters disgrace. Therefore first he must deale with them plainly: You must serue God, if you serue me; and be religious in Gods house, if you will haue any countenance in my house, or if you will not serue God, you are no seruant for me.

Masters must
direct their
seruants in
matters of
religion.

Secondly, for the works & businesse of their calling, the masters direction is necessary, and he must appoint the work, & set euery one his place & duty which he must do, else the house may be full of seruants, & yet full of confusion, & nothing be well done, or in any good order. And this is commended in the vertuous woman, *Pro. 31.15.* that she giues her seruant their portion of meat, & of work. The master therefore (that the house may be well ordered) must let euery one know his place & calling, and his task, that the weaker may haue the weaker work, & the stronger the stronger. For the master must consider his work and businesse that is to be done, & what his seruants can do, so that none of them may be oppressed, nor any of them idle. For if either of these things come to passe, that his seruants be either ouer-burthened, or else may loyter, it is for want of good direction in the gouernour. The house might be enriched, euery thing might be done in good order, and would fall out in their iust and due compasse, when euery one were diligent in his place, and set to do that which he was most fit for. For want of this it commeth to passe, that many foolish masters, when they see things fall out amisse, are ready to chafe and fret, and then they cry out, What disorder? and so they may

Masters must
appoint their
seruants work

and graft in his orchard; but if he hope for any benefit by his orchard, he will make prouision of the best grafts & sciences he can obaine. So, those that be sheep-masters, and hope for commodity that way, wil enquire & marke, out of what grounds the sheep they purpose to buy, come, where they were bred; & if they were bred in a rotten ground, especially if they haue a rotten bleat, he will not thinke them fit for his fold, nor breed. Wil one deale thus for his Orchard, and for his Sheepe? and should he not likewise consider, in the planting of his family, when he takes a seruant into his fold, out of what pasture comes he? hath he bin brought vp in a rotten ground? in a place of disorder, of riot, of swearing, of breaking the Sabbath, and such like? and hath he a rotten bleat? will he sweare? will he lye? will he speak filthily? hath he a proud looke? and will you yet venture on him? Then you are a foolish master, and loue neither your selfe, nor your house, nor children, if you take such vnto them, that will either infect them, if they be not very good; or if they be, will vex or molest them.

N/c.

Therefore here many masters are to be reprobued, that scorne to be admonished of the Minister concerning this choise; that vse more care by far, in planting their Orchards, & chusing Sheep to breed, then they do in planting their family, and chusing out such seruants as may bring glory to God, and profit to the Church, and be for their owne commodity also. And yet this folly reigneth in them farther; that of all men, they are most ready to complaine of ill seruants; and that neuer any was so troubled as they with vntrusty seruants; that they must still be changing. As if one should say, neuer any man had so bad an Orchard? Why? what is the matter? I see others haue Peares & Apples, and other good fruit, and I come to mine, and find nothing but Hippes & Hawes and Sloes: I pray you, what did you plant there then? Did you not set Briars and Brambles? And can you looke for better commodities of such stocks and sciences? Therefore euen thanke your selfe, and your own folly, that could make no better a choice at the first. So these masters, wil they take seruants at all aduentures, & then cry out, they be not faithfull? Let them blame themselues, that would not at the first see, they were religious or at least of ciuill conuersation, before they entertained them. It is then a great & common fault among most masters, that they haue no regard of grace and religion; but if it be such a one as will take little wages, & please him in euery thing, and serue his lust, they take him, what-euer he be.

Be, Papist, Atheist, cheefe, drunkard or gamster, without any exception: that is the least part of their thought. But no man can promise himselfe Gods blessing on his seruants, vnlesse he will labour to haue such about him as will serue God.

The second point of the Masters dutie, is, in vsing his seruants well, and giuing	{	Direction in mat- ters of	Religion. Calling.
		Recompence, and that when they dwell	{ Together. Apart.

For direction in matters of religion and Gods seruice, the master must looke that they come to the publike assemblies in due time, and that they tarry it out, and sit in a conuenient place, where they may heare and learne; and not in such by-corners and obscure places, where they spend their time in talking or sleeping, to their owne shame, and their masters disgrace. Therefore first he must deale with them plainly: You must serue God, if you serue me; and be religious in Gods house, if you will haue any countenance in my house, or if you will not serue God, you are no seruant for me.

Secondly, for the works & businesse of their calling, the masters direction is necessary, and he must appoint the work, & set euery one his place & duty which he must do, else the house may be full of seruants, & yet full of confusion, & nothing be well done, or in any good order. And this is commended in the vertuous woman, *Pro. 31.15.* that she giues her seruant their portion of meat, & of work. The master therefore (that the house may be well ordered) must let euery one know his place & calling, and his task, that the weaker may haue the weaker work, & the stronger the stronger. For the master must consider his work and businesse that is to be done, & what his seruants can do, so that none of them may be oppressed, nor any of them idle. For if either of these things come to passe, that his seruants be either ouer-burthened, or else may loyter, it is for want of good direction in the gouernour. The house might be enriched, euery thing might be done in good order, and would fall out in their iust and due compasse, when euery one were diligent in his place, and set to do that which he was most fit for. For want of this it commeth to passe, that many foolish masters, when they see things fall out amisse, are ready to chafe and fret, and then they cry out, What disorder? and so they may

may well enough indeed: for there is disorder and confusion. But where begins it? Is it not from the disordered government and governour? Because he performeth not his duty well, the others faile in theirs. Like as if a foolish Pilot should neither look to the sterne himself, nor give direction to others what they should do, what could he else expect but that the ship might be dasht against euery rock, and sinke into the bottome of the sea, and all through his folly in want of guiding. But if the master be diligent in his place, to direct his seruants, and to appoint them what is to be done, then if they faile in their duties, he may, and must let them heare of it. And if admonition or rebuke will not serue the turn, then chastisement must follow: for a rod is for the fooles backe,

Stripes must
be given
where admo-
nition will
not serue.

Prov. 19. 29. But alwayes in correction these rules must be obserued. First, that it be not in passion, to ease ones selfe by his seruants paine, but with compassion to helpe him out of his finnes. Secondly, that it be ioyned with prayer, or else it is no instruction, but reuenge. Thirdly, of ordinary and lesser infirmities, not to take notice, but to let them slip; as in *Eccles. 7. 21.* he saith, *Give not thine heart to all the words that men speake, yet though thou shouldest heare thy seruant speake euill of thee:* for oft times thy heart knowes that thou hast also spoken euill of others. *Salomon* would not haue one giue too quicke an eare to marke the euill speeches of his seruants; and he addeth a good reason: because no man is so good but his heart can tell him, that hee himselfe hath spoken as bad words against others. So that since euen the best masters haue their failings, and haue beene iniurious one way or other, and Christian loue must & will couer a multitude of infirmities; therefore godly masters must not take notice of euery weaknesse, but sometime passe by the infirmities of their seruants, euen as themselves would be pittied and borne withall in their owne infirmities. So much for the direction.

Recompence
to seruants.

The next part of the masters duty to the seruant, is recompence. As he must be diligent in setting him to worke, and looking that he discharge the taske laid vpon him, according to his strength: so there must be a recompence made: First in wages, and that proportionable to his worke, and performed in due time. The master must not put off his seruant from day to day to make him groane and sigh to God, or else for need to thecue and steale from him.

It is a very dishonest thing in the master, not to pay his seruant due

due wages, and in due season, and with good rearmes, willingly and chearefully. Yet many masters are so miserable and conetous, that they will neuer offer the wages at the day, nor willingly pay it when it is asked, but the seruant must be constrained to sue and wait for it, as if he were to beg an almes. And thus he shames himselfe and grieues the soules of his seruants, and makes it apparent, that he only and wholly, serues and seekes himselfe, without any respect of iustice or equity.

A second matter of recompence, is, in the diet of his seruants: Seruants must be provided for of meate in due season. while they be well and in good health, he must see, that they haue wholsome and sufficient food, and that in due season and conuenient time. For it is more then barbarous cruelty, for one to ride his horse hard all the day, and at night to tie him vp to the bare racke, without meat to repaire and sustaine his strength; he were worse then a beast that would deale so with a beast: but much more to deale thus with a man, that beareth the Image of God, and is redeemed by the blood of Christ as well as his master.

Therefore, while the seruant is in health, the master must see, that he haue all things necessary for health and sustenance: such for quality as is wholsome; and so much for quantity as is sufficient: that he be no way pinched or weakened. The if the seruant Seruants must be cared for in time of sickness. Matsh. 8. 6. be sicke, he must provide, to his power, all good meanes for his health and recouery, and for good looking to him, in time of his weaknesse. And this is noted as a matter of commendation in the Centurion, that when his seruant was sick, he went to Christ, and tooke the best way he could deuise for his helpe and ease. For the master, in the sicknesse of his seruant, is to looke to the hand of God that smiteth him, and thereby to be humbled: for it is a chastisement laid vpon him, that God by his owne hand immediately, should turne those into a burthen and trouble to him, that he did hire for his help & profit, and so hoped that they should haue beene. Therefore he must herein, humbly acknowledge Gods holy hand, and shew compassion to his owne distressed seruant, and not onely seeke to God by prayer for him, but also vse all lawfull and good meanes for his ease and succour. Thus men will deale with very beasts: if a horse, or oxe (that when he is well, was very seruiceable, and by painfull trauell brought in much profit vnto the master) be diseased by some sore or sicknesse, he will

They are miserable masters that stop their seruants wages for the time of their sickness.

will let him haue rest, looke carefully vnto him that he want nothing, and take the counsell of some one that is skilfull in such matters, for some drench or medicine that may helpe his cattell, and restore them to health. But there be many masters, whose vniuersall dealing with their diseased seruants doth plainly proue, that they regard their beasts more, for their owne commodities sake, then their poore afflicted seruants for Gods sake. For he that will be content to be at cost and charges, and trouble also, with his diseased and sicke horse, his sicke seruant may lye and dye, and he will neuer come at him, nor seek any remedy for him, but rather increase his paines, by murmuring and grudging that he eats and drinks, and doth nothing but spend, and burden the family. And when Gods hand hath restrained him from working, and not his own negligence; & oft times his weaknesse cometh by faithfull and painfull seruice done to his master; then some are so cruelly and miserably couetous, as that they will abate so much of their wages, as the time of their sicknesse cometh to. And when he suffereth paines and grieve enough by his sicknesse; then, he that should looke to the healing of him, doth not onely neglect that, but also gleaneth from him, and robs him of his wages, which is a double sinne and iniurie. So much for the duty of masters to their seruants that dwell with them.

Deut. 15. 16.

Now when they part, the masters duty is, to looke that he send not his seruant away empty, but do something for him, according to the blessing of God vpon him by his seruants labour, and according to his owne ability. And looke how much longer time the seruant hath beene with him, and how much more faithfull seruice he hath done to him, by so much more must he be mercifull and bountifull, in respecting and relieuing him.

Contrary to this is the dealing of those shifters, that must haue new seruants every yeare: for that they either be so bad themselves, as none will stay with them longer then needes they must; or else they entertain such vngodly persons into their family, as it is not fit that they should tarry long in any place. And those that take in such manner of seruants, as deserue no recompence, because they employ their labour about such things as the family hath no benefit by, but are fit only to serue their masters lust, in vanity and foolishnesse: for such it is iust, that though they dwell many yeares in a place, they should haue no reward giuen them, because their labour

labour hath brought no good to the family, no body hath bin a gainer or bettered by it. But here was a great fault on both parts, for both the master was vnwise to giue harboure vnto such vnprofitable companions, and the seruant was vnwise to spend his time and paines about such base things, as could bring benefit to no body: and here it is iust that both should be losers. But when one hath had a seruant that hath bin with him a long time, and done him faithfull seruice, so employing his labour, and spending both his dayes and strength, as that some profit and commodity redounds to the house: and the masters estate hath bene bettered by his carefull diligence: now by this profitable and long society they had together, the seruant should grow to be to him as a child; and he (vpon so long experience of his faithfull and louing carriage) should put on the affection of a father to him. For indeed Nature sheweth that it is a shame for a man to put away his old seruant, that hath worn out his body in his seruice, without bestowing his liberality vpon him in some measure, according to his own ability, and his seruants labours. But it is the custome of most men now a dayes, (so wretchedly conuuls are they growne) that they coyle their seruants while they can labour, and consume their strength and spend them out, and then when age cometh, and the bones are full of ache and paine, and the body feeble and faint, they turne them out of doores, poore and helpless into the wide world, to shift for themselves as they can, and they must either beg, or steale, or sterue, for any reliefe they shall receiue from their masters, in whose seruice they haue spent all their time and strength. And thus it cometh to pass: that many become theeuers, and vagrant beggers, through their masters niggardlinesse, that would not do his duty, in bestowing some proportionable and competent reliefe vpon them.

So much for their duties that be further off from equality in the family, as parents and children, masters and seruants: now those that are more equall, are husband and wife: whose duties are either common to both, or more particular to either of them.

The common duties are these.

First, they must loue one another with a pure heart frequently. Ephes. 5. 25.
 This duty both husband and wife must performe mutually one Titus 2. 4.
 to another: which that they may the better strue for, let vs consider of some excellent commodities, that will proceed from this
 loue.

loue. First, this benefite will certainly ensue, if there be a feruent, and deare, and matrimoniall loue betwixt themselves, it will preserve and guard them, from all vnchaste actions and strange lusts, as appeareth, *Prov. 5. 19.* to reioyce with the wife of thy youth, delight in her loue continually. For why shouldst thou delight in a strange woman, or embrace the bosome of a stranger? As if he had said: if thou doe not loue thy wife, thou wilt looke after harlots, or at least art in danger so to do, but if thou loue thy wife truly, thou art strengthened against lusts and tentations to adultery.

And so it may be said of the wife concerning her husband: for it is not the hauing of a husband that makes a wife chaste, and keepeth her from filthinesse; but the louing of her husband is it that will keepe her. And likewise it is not the hauing of a wife that maketh a man honest, and preserveth him from adultery, but it is the louing of his wife that will do it. For many married men and women live filthily and impurely; but if they did loue one another, they were safe from this fault. This then is one benefite: It is a most sure defence of ones chastity, to loue each other.

Loue breeds
patience.

Another benefite that constant loue will bring, is, that they shall be very patient: abundance of loue brings abundance of patience, for loue hopes all things, and suffers all things, and loue is not prouoked. But where there is little loue, there is little bearing, and little hoping, & there they be quickly prouoked: vpon euery light and small defect or fault, they grow to brawles & chafing; and then, who euer was troubled with such an husband, or such a wife; Nay, they might rather say, who euer had such an vnloving and vnkind heart as I? For if there were that loue that should be, & in that measure that it ought, they would beare with patience and with meeknesse such infirmities, and would not be so quickly prouoked to bitterness. As the mother that dearly loues her little childe, though it cry all night, and breake her sleepe, and disquiet her very much; yet she will not throw it out of doores, nor lay it at the further end of the house, but she vseth it kindly, and will do what she can to still it when it cries; and in the morning they will be as good friends as euer before, and she feedeth it and tendeth it neuer a whit the lesse for all the nights trouble. One that were not acquainted with the loue of a mother, would wonder at it: Did it not disquiet her all night, and can she be so merry with

with it now? Yea, she can; for she loveth it, and hath forgotten all the nights griefes in the morning. And so indeed, could the husband and wife love one another with a pure and Christian love, they would beare much, and indure much, and not suffer their affections to be diminished. For love is alway a breast-plate against distemper, discord, and bitterness.

A third profit that springs from love, is, that it edifies, and Love edifi. 11. seekes not his owne things: therefore if they love one another, they will in all things seek the good of one another. And then, if the husband see a fault in his wife, he will admonish her of it meekly and gently, and labour to bring her to amendment: and if she see any fault on his part, she will with all reverence and humilitie tell him of it. But on the contrary, where there is not love, they will regard their owne ease, more then the salvation of another. Then if the husband see his wife in any fault, he thinketh, Indeed it is a sinne, but if he should tell her of it, she will be in a passion and chafe. And so the wife; I confesse this sinne is dangerous to my husbands soule, but if I should speake of it, he is so froward, that he would be bitter and furious against me presently. But now here is a great want of love in either party. For, what though your wife will be in a passion? he that loveth his wife, had rather she should be in a passion against him for a litle time, then God be angry with her for ever. And the wife that loveth her husband, would more willingly suffer her husbands displeasure for a while, for well doing, then that he should suffer Gods wrath, for ill doing. But for want of this Christian and sincere love, they suffer grievous sinnes to grow and breake out one in another; which by wise and godly admonition might have beene stayed and cured.

A fourth fruit of love is, that it armeth vs against ieaousie Love armes vs against ieaousie. and vnjust suspicions. For all ill ieaousie and causelesse suspicion ariseth of one of these two grounds: either that one is, or hath beene wicked himselfe; and hauing beene faulty and naught, he is ready to indge others by himselfe, and to measure all with his owne measure: or else from a doting affection, that he maketh his wife a god, and would haue her to doe the like to him; and this is no true love. So, when the wife deteth foolishly vpon her husband, and maketh an idol of him, then is she quickly ready to be ieaous, whereas true and sound love would worke the contrary

effect

effect in her. So for matters of goods, he that trusteth in them, will trust no body with them, neither wife, neither seruants, nor children, nor any, but is alwayes suspicious: not because they would not deale faithfully; but because he maketh that his god, and therefore is immoderately afraid to lose it. But where there is a pure and seruent loue, that will cut off all needlesse misdeemings and cause vs to belecue and hope all good of others. This is the first duty that is common to husband and wife: on 22/09/01

Faithfulness
betwixt mar-
ried people.

The second followeth, and that is faithfulness; that both bond their wits, and all their endeauours to the help each of other, and to the common good of the familie. The husband must not fol- low his priuate pleasure and delight: nor the wife her owne ease and pride: but though by nature they could be content to seeke themselves, yet they must strue both to build vp the house by dil- ligence in their calling, and wife and frugall disposing of the bless- ings of God bestowed vpon them: and also to be helpfull to the whole familie, because they stand in the place of Christ to those that are committed vnto them, both for their soules and bodies. First then the husband and wife must be faithfull in their bodies one to another: else they breake the covenant of God. For marri- age is not a covenant of man, but a covenant of God, wherein the parties bind themselves to him, and they be in recognisance in heauen, to keepe themselves pure and chaste one to another. Then for other matters there must be one purse, and one heart and hand, for the good of the familie, and each of other. But now, if the wife be wastfull and idle, then she (like a foolish woman) pul- leth downe her house. And if the husband be an vnthrift, and con- sume and spend that idly and vainely, (to serue his lusts, or pride, or any other sinne) that might helpe his wife and family to liue plentifully and chearfully, this lauishing is a great vnfaithful- nesse; and hereby he bringeth many inconueniences vpon him- selfe, and vpon all that depend vpon him. So much for generall du- ties belonging both to husband and wife. The particular follow.

The dutie of
the wife.
First she must
feare her hus-
band.

And first, the wife must feare her husband: as is commanded in, *Ephes. 5. 33. Let the wife see that she feare her husband.* And *1 Per. 3. 2.* the Apostle requires a *conuersation with feare*. So, if euer the wife will be comfortable, and profitable to her husband, and do any good in the familie, she must haue a care of her heart, and lookethat she carry an inward feare to her husband. For, the husband,

husband. For, the husband is the wifes head, euen as Christ is the head of the Church: and euen as the Church must feare Christ Iesus, so must the wifet also feare their husbands. And this inward feare, must be shewed by an outward meeknesse, and lowlinesse in her speeches, and carriage to her husband. As in the place aboue named out of *Peter*, hee saith they must be attired with a meeke and quiet spirit. She must not be passionate and forward to him or any of the familie, specially in his sight; but she should haue such a regard of his presence, as that she should gouerne her tongue & countenance so, that it may not be offensiu or troublesome vnto him. And for her speech, neither when they be kinde & louing together, must she grow into such grosse termes; nor if any sarre or offence come, rush into tart and sowre words, to ease her self vpon her husband, whom she should feare. Thus must she imitate *Sara* and good women, as *Peter* saith; and in so doing, shee shall proue her selfe to be a daughter of *Sara*, a true Christian: But contrarily, if she behaue her selfe rudely and vnmanerly in her husbands sight, to grieue him and offend him, she failes in the first and maine dury of a good wif; and so farre shall surely come short of all the rest of the duties, that God requireth of her. For if there be not feare & reuerence in the inferior, there can be no sound nor constant honour yelded to the superior.

The second dury of the wif, is constant obedience and subiection. Now in what things, and after what manner this obedience is to be performed, the holy Ghost doth declare. For, in generall, there is no woman almost so rude, but she will yeeld that she must obey her husband: but in the particular, & in the manner of it, there is the failing. Therefore the Apostle (to put all out of doubt) hath set downe both the matter and the maner, in *Ephes. 5:24*. *As the church is in subiection to Christ, so let the wif be to her husband in all things.* For the things wherein she must obey, he saith in all things; meaning in all lawfull things. For the commandement of the husband, is as it were the stampe of God set vpon the things commanded: and if she rebell against his commandement, she rebels against God. The wif then must perswade her selfe, that her husbands charge, is Gods charge: and when he speakes, God speakes by him; & that which was a thing indifferent, before the husband required it, is now become a bounden

Wifes must
be subiect to
their husbands
in all things.

bounden duty vnto her, after the husband hath once enioyned it: and therefore she must resolue to obey him in all things.

Then for the manner, he saith: As the Church obeyeth Christ. Now, we know that the Church obeyeth Christ willingly, and cheerefully with a free heart: and though the things that Christ

What manner
of obedience
is required of
the wife.

commandeth, be oft-times contrary to our nature, and no whit at all delightfull to the flesh, yet the true Church will more set by his word, then by her owne pleasure, and haue a greater regard to please him, then to serue the desires of the flesh. Therefore the wife must obey her husband in all things chearefully and willingly, without gain-saying. These be the duties of a worthy woman, of a daughter of *Abraham*, and a Christian wife: which so farre as she is carefull to performe, so farre she may looke, that her husband should do the duty of a good husband vnto her: or if he do not, yet God will reward her liberally. For such a woman is much set by of God, and that not with an inward loue that no body can see; but with such a working loue, as shall shew it selfe by good effect in plentifull blessings, on her soule and body, if shee can frame (for conscience sake to God) to yeeld a willing & free obedience to her husband in lawfull things; and that with a meeke and lowly carriage of her self, proceeding from an holy feare and reuerence of him, being to her in Gods stead. Now follow the speciall duties of an husband (for he hath not all these priuiledges for nothing) and those consist in two maine points.

1. Pet. 3.

Dutie of
husbands.

In	{	Governing	{	Cohabitation, to dwell with her:	{	
		her wisely,				
		by		Edification, by good		Instruction, Example.
		Performing all due benenolence,		Maintenance, Employment.		

Cohabitation. First, for Cohabitation. The first duty of the husband, is to dwell with his wife: that sith there is a neare and deare societie betweene them, and of all other the nearest, (for she is to him as the Church is to Christ, flesh of his flesh, and bone of his bone) therefore hee must be willing constantly and kindly to conuerse with her, to walke with her, to talke with her, and let her haue all comfortable familiarity with him: that she may see he delights in her company, and may well know that of all others she is his most

most loued and welcome companion. And so in the Law it was commanded, that the first yeere wherein any one is married, he must dwell at home, and reioyce with his wife for that whole yeare: what-euer affaires of the common-wealth, or wars were abroad, yet he was by Gods Law freed, so that none might com-
 mand his seruice from home, but hee must dwell with his wife, Deut. 21. 15. that she might haue experience of his loue, and haue comfort by him, that by long continuance & society their hearts might be so neerely ioyned, as nothing might rend them a sunder afterwards.

This reproofe these foolish men (indeed not worthy to carry the name of husbands) that can take more delight in any vaine, riotous and vnthrifty company, and take more pleasure in any lewd exercises, then in the society of the louing and kinde wife: that are neuer so merry, as when the wife is absent, and neuer dumpish & churlish but with her. Such also as dwell with Hawkes and Hounds, and drunkards, and gamsters, not with their wiues: these shall carry the brand and name of Fooles, so long as they haue no more care to prevent so much ill, and to doe so much good, as (if they had any godly wisdom, or loue to their wiues) they might. For what do they, but throw themselves into danger, and lay their wiues open to Sathans temptations? yea, and giue iust occasion to them, to thinke that they loue them not. But they will say, we must haue our delights & follow our sports. And why you more then the wife? Might not the wife say, I must haue my delight also, and part of the recreation, as well as part of the trouble is mine? Yet this would not be counted a good excuse for a woman to be ranging abroad all day long, and part of the night, vpon no iust occasion: but they looke that she shou'd accept their company, and be willing to be with them: and why should not they then be as willing to dwell with their wiues according to Gods commandment? So that the husband must dwell with his wife, and neuer depart from her, but vpon a lawfull and good calling, and cause: and then also so as that she may perceiue that his heart is still with her, and that he carrieth but a part of himselfe, when he goeth abroad: for still hee leaueth his affection at home with his wife.

Secondly, he must dwell with her as a man of knowledge, and edifie her, both by his good example, and also by good instructions. For his example: first, he must carry himselfe so wisely, and so Husbands must edifie their wiues

holily, as that she may see in him a patterne and image of grace, and wisdom; hee must be a glasse vnto her, by looking into which she may learne to attire her selfe in all holy discretion and conuersation.

Therefore hee must neither be froward, testie, nor lumpish; for then he shall be hated: nor light, vaine, and foolish; for then he shall be despised. Hee must not be base, and niggardly; for then his base heart will breed a base estimation of him: neither must he be prodigall and vnthrifte; for then hee shall so pinch himselfe with want and necessity, as that he shall not be able to relieue and refresh his family: and so he much deprineth himselfe of his reuerence. For want of this wise and holy carriage, it cometh to passe, that many can speake much of the weakness of women, and make large discourses of the impotency of that sexe, when in deed it is long of themselves. As if the head should lead the body among briars and thornes, & dash it against euery wall, and then complaine of the hurt and frailty of it: so many foolish men, when they should frame themselves in such sort as they might draw their wiues to godlinesse and reuerence by their example, they (by rude and absurd behavior) draw themselves into contempt, and put vndutifulnesse vpon their wiues, as it were perforce; and then are ready to complain & exclaime of them, when they should rather cry out of their owne folly, and sinne.

Next, the husband must edifie his wife by instruction: for so, *1 Cor. 14. 25.* the Apostle saith, *If women will learne, they must aske their husbands at home.* The husband then must be so well furnished with sound knowledge, as that he must be able to teach his wife, and sowe the seed of godlinesse in her conscience. And one speciall and chiefe part of wisdom in the husband, by which he must learne to frame his instruction, is, to obserue those good things which he seeth in his wife, and to cherish them. For nothing is more forcible to incourage a woman in any good thing, then that she perceiueth, that her husband doth marke and approue those good things which are in her, as well as the faults, to reprove them. And for want of this encouragement, that men are continually chiding, and neuer goe about to nourish any good thing, it falls out, that many women which by good vsage might be brought to goodnesse, grow to great distemper and passion. And as he must labour to increase the good things that

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are in her: so also he must seek to amend and cure those things that are faulty, wherein she doth amisse: and for ordinary infirmities, he must passe by them, onely praying to God for her. But if her soule be sicke of a disease that needeth physicke, and must haue a medicine; a wise gouernour will chuse his fittest time, and consider the nature and disposition of his wife, that if she be of a gentle spirit he may vse gentle meanes, which will then do most good: but if she be of a more hard nature, stronger meanes must be vsed, and she must be dealt withall after a more round manner: but alway provided, that it neuer be done in passion, and before others, but with a quiet and mercifull heart, that she may see that he seeketh her saluation, and not disgrace; nor to ease himselfe vpon her, but to conuert her soule vnto God. But, if the husband be violent in company to reprove; of bad he will make her worse, and more alienate her from him, because she seeth that she hath a foolish head, that is not a sauiour, but a destroyer. And for want of this diligent care in choosing time and place, and observing the nature of the party, it commeth to passe, that rebukes, which in themselves are good, and ought to be performed, doe more hurt then good, because he obserueth not where he doth it, but reproveth her before company, to which he should not disclose his owne and her shame, and then also most vnseasonably & vntimely. For when she is out of temper, and passion hath already overcome her, then hee falleth to administer his physicke, as it were vpon a full stomacke; whereas hee should patiently haue waited for a fit time; & not be so foolish, as when she is gone, and anger hath overcome her, then to looke that shee should vpon a words warning, returne and come again into her right mind, and vpon the sodaine reforme all that is amisse. But what? Shall one let his wife goe away so, and take her course? No, he must at that instant speake to God for her, when she is not fit to be spoken to. And after, when she is come againe to her selfe, and all is quiet, then with a loving heart and good countenance, (and yet with plaine and euident proofes and reproofes out of Gods word) he must shew her fault, that godly sorrow may bring her to repentance and amendment. And by these meanes hee may gouerne well.

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How, and when admonition must be giuen by husbands to their wiues.

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Due beneuolence must be giuen to the wife.

ning and allowing her all maintenance and meet helpes, both for necessitie; and also for honest and Christian recreation & delight, so far as his estate and hers require, and their abilities do afford. And he must do this willingly, liberally, and freely; not tarrying till it be begged or gotten from him by importunate intreaty, as if one should wring it out of *Nabal's* hand, like as if it were water out of a flint stone. For this giveth cause of great suspicion of want of love: for love is alway bountifull. And besides, it lesseneth the benefit by the one halfe, when it must be wrested (as it were by maine strength) from him. Therefore he must consider, and before he be asked, provide what he seeth necessary for her: and what may be (after a Christian sort) delightful vnto her, and present her with the gift. Euen as a father that loues his child, will not tarry till the child come and beg apparel, or meat, but he doth cast before-hand how to helpe him; and vnrequested, giues him things that be needfull, much more then must he doe thus to his wife, which is the one part of himselfe, and nearer, and should be also dearer vnto him then any other.

A second worke wherein this due beneuolence must shew it selfe, is in giuing her due employment: hee must marke and obserue the gifts of wisdom and gouernment, or what euer else God hath graced her with, that he may set them on worke and employ them. And hereby hee shall shew his love vnto her, and the confidence he puts in her. For it is said of a good wife in the *Proverbs*, Chap. 32. *that the heart of her husband trusts in her.* And this is a meanes also to keepe her from discouragement and idleness: and besides, it will turne to the great good and profit of the family.

Which reprobues the practise of many foolish husbands, that be busie bodies, and will haue all come through their own hands; and then indeed nothing goeth well through any hand because of this disordered confusion. As if the Pilot would both hold the sterne, and hoist vp the saile, and be vpon the hatches, and labour at the pump, and doe all himselfe, it must needs goe ill with the ship: euen so, in the family, when the husband taketh all vpon himselfe, it is the next way to ouerthrow all. Therefore those gifts that God hath giuen the wife, the husband must see them put to the best vse: and then shee shall be a fellow helper to him, and bring a blessing vpon the family by her labour.

And

How a husband may best keepe his wife from idleness.

And so much for the duties of the husband and wife: which I doe not so speake of, as though it were in the power or nature of any man or woman, to performe them: nay, by nature, we be all inclined to the contrary. The wife is naturally disobedient and stubborne, prone to contemne and despise her husband: and he is ready, either to be out of her company, without cause; or being with her, to be light and foolish, or else sower and churlish, and to doe her hurt by his example, and make her worse rather then better; and both of them naturally are destitute of all true and spiritual love one to another. But God sheweth these duties in his word, to the end, that wee seeing our sinnes and our weaknesse, might bewaile our wants before God, and beseech him that requires these things at our hands, to worke these graces in our hearts; & as he hath giuen vs these good commandements, so to giue vs good hearts to keepe the commandements. But, if any be so blind and so vnacquainted with the wickednesse of his owne heart, as that he dreames of some strength in himselfe to do these duties: it is certaine he neuer performed any of them in truth; nor shall euer, till he doe lament his wants with vnfaigned griefe before God, & desire him to make him obedient, as wel as to giue him a charge of obedience. And thus much for priuate persons: as namely parents & children, masters and seruants, husband and wife. Now follow the duties belonging to publike persons: as also what they ought } Church, or
to performe to such as are commit-
ted to their charge, which are either in } Common-wealth.

In Church, as { Minister }
 { People. }

In Common-wealth, as { Magistrate }
 { Subject. }

Duties com-
mon to Mi-
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Now the duties of the Minister and People, are either common or speciall. The common duties which mutually belong to them both, are to pray, and giue thanks one for another. That the Minister ought to pray for the people, the example and praefise of *Paul* for the *Philip. Coloss. Thess.* doth declare; for whom he gaue thanks to God, and prayed day & night for their increase in all good graces. Hereby then, Ministers must learne to pray to God in secret, for the flock committed to their charge, that God would pardon all their sins, and heale their natures, & make his doctrine effectuell to worke grace in their hearts. And then if God haue heard his prayer, and blessed his preaching to conuert the hearts

Phil. 1.9.

Col. 1.3.9.

1. Thess. 5.2.

and *2. 12.*

Ministers

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of his people; & to save their soules, he must not let slip, but marke and observe, and return thanks to God for it. So, *1 Sam. 12. 23* the people being terrified with the extraordinary thunder (being ths a manifest token of Gods displeasure against thē) & seeing their sins, come to the Prophet *Samuel* & desire him to pray for thē his answer is, *God forbid that I should sin against God, & cease praying for you:* shewing that it is a great sin against God in the Minister, if he be not frequent in prayer for his people. So that, though the Minister study diligently, preach painfully, & walk religiously in all good cōscience; yet if he pray not to God, & beseech him earnestly to amend their faults, and to conuerth their soules; and doe not also giue thanks when he perceiueth any good thing wrought in them, and pray for the continuance & increase of it, he doth sin against God, & failes in a speciall duty that he owes to his charge. For, all plāting & watering is in vaine, vnlesse God giue the increase. And how can he expect any blessing of God, vnlesse he doe, both often & earnestly seek for it by prayer, & render most hartly thāks for it, as he finds it granted? And likewise that it belongs to the people to pray to God for their Minister, it is plain, *Heb. 13. 18.* where this Commandement is giuen; *Pray for vs: for we are assured that we haue a good conscience, &c.* And *Paul to Philemō* saith, that he hoped (through their prayers) to be giuen vnto them. And *2 Thes. 3. 1.* he wils thē to pray for him, that the word of the Lord might haue free passage, & that he might be deliuered from vnreasonable men. *1 Tim. 2. 1.* he willeth that prayers be made for all in authority, that as God hath set them ouer vs as gouernours, so he would gouern their hearts, and order their proceedings aright.

This reproveth those people that a long time haue liued vnder a Ministry: but all that space cannot say that they haue once offered vp a true and hartty prayer to God for their Pastor, that he might be furnished with gifts for the discharge of so great and weighty an office, & haue neuer made request to God in his behalf, to opē to him the doore of vtterace, that he might diuide the word of truth aright; to be with his meditations, & direct his tongue that he might speak to their consciēces, & for their edifying. And again, if at any time God hath powred down more plētifull grace vpo their Minister, that he hath bin better stirred vp to reach thē, & hath spoken with more power & zeale thē ordinary, more earnestly reprovung their sins, & exhorting them to repentance; yet they take it but as an ordinary thing, & let it passe without taking

1 Cor. 3. 7.

People must
pray for their
Minister.

any notice, as though it were not any mercy of God to the, to prepare the Ministers heart & to open his mouth to speak to their conscience. And because they be thus slack in desiring, and negligent in thanksgiving for so great a favor, God doth iustly deprive them of a great part of the blessing, because they haue carelessly omitted so great part of their duty. So, for the Ministers of the word: many there be that can say they haue preached many Sermons, & deliuered many doctirins & admonitiōs to their people; but who of many can say, as *Ier. 13. 17. My soule shall weepe for you in secret*? If publike preaching can not preuaile, I will try what priuate weeping can do: & if I can not moue the (by speaking to them) to amend, I wil mone God, with many tears in secret to conuert them. And thus much for the comon duty of both. The particulars follow. And first of the

people. The first thing that the people must performe to their Minister, is to haue him in reuerent accout & estimation. And this is commanded, *1 Thes. 5. 12.* where the Apostle giueth this charge; *Now I beseech you brethren, know the that labor among you, & that are ouer you in the Lord & admonish you, that you haue the in singular loue for their works sake.* As if he had said, I speake not this so much for the Ministers sake (for whether you loue him, or accout of him or not so long as God accouteth & esteemeth highly of him, he is well:) but I desire you, even for your own good, that those faithful men, to whom God hath giuen the Spirit of grace & wisdom, & whom God hath set to watch ouer your soules, may not be forgotten & neglected among you, but take knowledg of them, & obserue the, and that for their works sake; for in truth they of all men deserue most to be regarded & accounted of, in respect of the profit that they bring, & the work that they performe. Which howsoeuer it seeme not outwardly so commodious, yet inwardly it is precious, and bringeth vnspeakable peace vnto the soule. For vnto them is committed the word of Reconciliation & life, and they are made disposers of the treasures of God, that bring comfort & reioycing to the heart. If then they be means to communicate al heavenly & spiritual graces vnto you, if they help you to heauen, if they purge the soule, & build it vp in faith, if they beat down sin, & ouerthrow the power of Satan in you, ought you not to loue them, & that for their worke, and your profits sake? But many there be that make no such account of him, & why? Because they feele no such need of him, they see no necessity of his labour, but that they may well spare him, they can see no good he doth. And no wonder they

The people
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can see none, to whom nothing seemeth good, but that which serueth their flesh. For as they account of him, so they profit by him: and iust it is from God, that as they despise his Minister, so God should despise them, and make them fruitlesse hearers of that word, which in better minds wanteth not a most excellent fruit, according as Christ hath said, *He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* If they despise God, how can they reuerence the man of God?

A special reason why some young men grow shamelesse to withstand their Ministers.

And hence it is, that yong and vaine persons, in many places are grown to that height of impudency and shamelesnesse, in sinning, and standing for sinne, as they dare set themselves against the Minister of God, and oppose their life of purpose, against the doctrine, and stand as stiffly for the dishonouring of God, and the breach of his Law, as he can stand for his Law, whose life is nothing but a disgracing of the Ministry. For, in publike view of the world, they gain-say that by practise, which was taught publicly: and euen while the reproofe is yet fresh, and scarcely ended, then in the heat of their raging lust, they fall to that which was forbidden of God, and by his Minister reproofed. But how comes foolish youth to be thus impudent, but that they are animated by the froward example of elder persons? As those yong children that mocked *Elisba* the Prophet, how could they speake so basely and so contemptuously of the reuerend man of God, but that they vsually heard such things at home by their Gouvernours, and must needs vtter them when they come abroad? But was not this their boldnesse met with? did not God pay them home, though they were but children? Two Beares came out of the wood, and flue forth of them. For, when they doe professe themselves to be aduersaries to the man of God, and to the Law of God, they must needs faile in all other duties: despising the person, they must needs neglect the doctrine; and not receiuing the Preacher, they cannot take good by his preaching. The Minister of God then ought to be esteemed, not according to his coates and wealth, but according to the graces which God hath ginen him, and to the singular worke performed by him, and the holy calling which he is called vnto.

The people must obey their Ministers doctrine

The second dutie of the people, is, to obey the doctrine of the Minister, taught truly out of the word of God. This is commanded; *Hebr. 13. 17. Obey them that haue the ouersight of you, and sub-*

this your selues, &c. He will them to obey their Minister, namely in their holy doctin; and he addes the reason, because they watch for your soules. Sith they stand vpon their guard, to defend your soules from destruction; therefore submit your selues, and obey not so much the men, as the doctrine and instruction deliuered out of Gods word, by their ministry. And secondly, if you doe not this, you shall be so farre from giuing ioy to the heart of the Minister (which good people should doe) as that you shall pierce his soule with sorrow, and cause him to eate vp his heart with griefe. For, what greater anguish can come to the Ministers soule, then this, that, when he exhorteth his people to holinesse, they be vnholly: he teacheth them to be spiritually minded, and they be set altogether on the world: he sheweth them, that they must rule themselues, and families after the Law of God, and they follow their owne lust? This (of all afflictions) doth most wound and breake the heart of the godly and faithfull Minister, that in loue to his flocke, preacheth Gods word sincerely vnto them. But (will some say) what neede we care for his griefe? Nay, this is it that many desire, and wish nothing more, then that they could but know how to vex the Minister. But (saith the Apostle) make not so light account of grieuing the Minister, for that is not profitable for you, he hath the sorrow of it, but you the losse: hee is driven oftner to run vnto God, by your ill intreaty, and to seeke for the loue of God, when men do neglect him: but in the meane while he cannot, with that spirit and courage, pray to God for you, nor so powerfully and cheerefully preach the word vnto you.

This reproveth them that bragge of their good dealing with the Minister, and thinke they pay him all his dues, and doe their duty as well as any, and take it as a wrong, that the Minister esteemeth not of them, as well as of others. But what duty is it that they performe? Do they obey the Gospell that he preacheth, and submit themselues to his doctrine? This is the chiefest duty: and where this is not, there is no duty done, worth thanks: vnlesse they be converted, they doe not pay the Minister his due: For a faithfull Pastour, and a man of God, regards not so much the tithes and the fleece, as the saluation of their soules. Hee comes (as Christ saith to Peter) to be a fisher of men: and, if they will not be drawne out of their lusts and sinnes

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by his preaching, they faile in the principall duty. For, hee that neglecteth obedience to the doctrine of the Minister, is an ill sheepe, and vngodly person; shew what kindnesse he will to the person of the Minister.

To yeeld
maintenance.

The last duty of the people to the Minister, is to yeeld sufficient maintenance vnto him, both for his reliefe and sustenance; as also for his defence against the wrongs of ill disposed persons. And this is commanded in *Galath. 6. 6.* *Let him that is taught in the word, make him that hath taught him partaker of all his goods. Be not deceived; God is not mocked; &c.* Where, willing them that are taught, to provide for the maintenance of the Minister, he meets with the common corruption of men, that thinke all is well gotten that they can defraud and deceiue the Minister of: and therefore carnall men are neuer more witty in any thing, then in with-holding his due allowance and reliefe. But he saith, *Be not deceived.* As if he had said, You thinke to deceiue another; but indeed you ouer-reach your selfe: your selues be deceiued at the length. For, though this cunning dealing may happily be hid from men, and done so closely, that it shall not be knowne, yet God wil not be thus mocked; he seeth and knoweth mens finches well enough, there is no cloaking with him that searcheth the hearts. For if you deale thus wrongfully, make account, that as you sowed, so you shall reape; such as your seedling was, such shall be your haruest: this your corrupt and vniust dealing, shall in the end bring much discomfort to your selues. And in another place the Apostle saith, *If they giue you for trauall things, is it a great matter that they receive carnall?* And, *Those that serue at the Alter, liue by the Alter.* So that it is the peoples duty, freely and without grudging to helpe the Minister with sufficient allowance for matters of this life. *1 Cor. 9. 11.* *For we haue made it our lawe, not to vse this word without charge: that we should not be chargeable vnto any man.* Lastly, they must giue him assistance, against the wrongs of bad men: as is noted of *Aquila* and *Priscilla*, *Rom. 16. 4.* that they stood for *Paul*, euen to the hazard of their owne liues. And he confesseth, that not onely himselfe was beholding to them for this worthy worke, but also they deserved thankes of the whole Church, which receiued good by his life and ministry. And if this duty were carefully performed, persecutors would not be so bold and audacious to molest and trouble the Ministers and faithfull men of God, as they be. But though the Pastor be neuer

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never so faithfull in his place, and though hee lone his people so dearly that he could be content to lay downe his life to do them good: yet if wicked persons doe violently and maliciously persecute him, he shall finde very few that wil stand out to defend him in his good cause, or will put themselves to any trouble or charge to procure his safety. But they are either so cowardly that they dare not, or else so carelesse that they wil not take his part against the fury and malice of vngodly men. And therefore godly Ministers goe more heauily vnder their burden, because they haue so little assistance from them who should helpe them, and euill and vnreasonable men are so bold in their sinfull courtes, because so little resistance is made against them. But if the friends of the Ministry, would be as earnest and constant in maintaining it, as the foes are fierce and obstinate in warring against it, it would come to passe, that vngodly persecutors should be much restrained, and Gods faithfull seruants should be freed from many griefes and troubles. Thus much for the duties of people: the Ministers particular duties follow.

The first is, to be a good example & patterne vnto his people, in loue, in faith, in patience, and in euery good worke. As 1 Tim. 4. 12. *Let no man despise thy youth, saith Paul.* Yea, but might Timothy say, how can I stay them? He answers, *Shew thy selfe an example to those that beleeue.* This then is commanded as a duty that gaineth the Minister great reuerence and account in the hearts of the people, and keepeth him from contempt, when his light doth so shine before men, that they may see the graces of the holy Ghost in his conuersation. And therefore also the Apostle shewes how he must gouerne his seruants, and order his children & his whole household; else if he lay load of doctrine vpon others, and do nothing himselfe: they may say, *Physitian heale thy selfe; and Pull the beame out of thine owne eye, thou hypocrite:* And this will make all his preaching fruitlesse and vaine: for hee that cannot gouerne himselfe and his owne family, how is it possible that he should order his flocke aright? Therefore he must shew his first skill in gouerning himselfe and those that be neere vnto him.

The next duty of the Minister is, to preach the pure word of God, in season and out of season; to feed the flocke diligently and faithfully, to prepare & deliuer such wholesome doctrine as may nourish the souls of his people, to diuide the word of truth aright,

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Particular duties of Ministers to their people.

to speake to the capacity and conscience of his hearers, in all diligence and faithfullnesse, not making merchandize of the word and Gospell of Christ; that so his people may be prepared a fit and pure virgin, to be married vnto Christ. And so farre as he doth these things, namely, that in doctrine and example he goes before the flocke, so farre he may looke for duty at their hands: or if they performe it not, yet he may say as *Isaiah* did in *Cha. 49.* verse 14. *My iudgement is with the Lord, and my worke with my God.* And thus much for those superiours which haue authority in the Church, and their inferiours. The superiours and inferiours in Common-wealth, follow: and those are Magistrates and Subiects.

Subiection.

The first duty of the subiect, is submission both inward and outward: In heart to reuerence, and outwardly to obey the Magistrate. And this is commanded, in *Rom. Chap. 13.* *Let every soule be subiect to the higher powers.* Hee commands not onely a bodily subiection, which may be in many rebellious persons that resist authority, and lye open to the curse of God for this sinne: but an inward submission of the soule, as vnto a sparke of Gods authority, and an appointment of his. For if this inward be not first, the outward will faile vpon euery light occasion. There must be also an outward subiection, in obeying their commands, so farre as they command lawfull things. As *Timus Chap. 3.* verse 1. *Put them in remembrance that they be subiect to all in authoritie, and obedient.* But if it so fall out, that the Prince or any in authority vnder him, command things vnlawfull, against the commandment of God; then indeed we must with *Saint Asa 4. 19. 20.* *Peter* say, *It is better to obey God then man:* but yet so, that we be content to beare any punishment that shall be layed vpon vs, euen to death it selfe. As *Daniel*, when the King made a wicked Ediſt, would not yeeld vnto it: but yet he was content to yeeld to the punishment with patience, & neuer went about to gather a power against the King, in his owne defence. And the three children would not preferre *Nebuchadnezzars* commandment before Gods, neither yet did they by their owne rebellion seeke their owne deliuerance, but quietly gaue vp themselves to death, expecting helpe onely from God. So that if the Magistrates commandment be lawfull, the subiect must obey: but if he require an vnlawfull obedience, he must not rebell, but suffer the punishment, without grudging

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repressing the wicked with their authority; and also by maintaining and defending the innocent, and rewarding the good. For vnlesse the Magistrate vse his power, and shew his authority against sinners, they will be practising and stirring against Gods children. The serpent will be nibbling at the heele, darknesse will hate light, and the dogs will be worrying the sheepe. The diuell driues them, and needs they must be troublesome, as he their capitaine is. For an ill conscience is alwayes fierce, and not hauing the peace of God to quiet them, they cannot be quiet.

What course or way must be taken then? The Magistrate must make them quiet, by turning the edge of the sword against them, he must repress them, and let them see, that if they be troublesome, it shall be to their cost, they shall trouble themselves. And this will something bridle them, that good men may haue some reasonable peace by them, and that iniquity shall stop her mouth.

3. Honesty.

The third duty of Magistrates, is, to procure honesty, as in the same place of *Timothy*, the Apostle speaks. Now this they must doe, by remouing all lewd practises and persons, and those things that are occasions of euill: as stewes, houses of filthinesse, and houses of gaming and stage-playing, which are meanes to prouoke men to much lust and vnthrifinesse, contrary to ciuill honesty and good manners. These things the Magistrate must reforme, so far as his authority will stretch, or else he is not faithful

1 Kings 15.8.

in his place. And this is commended in *A/s*, that he put the Sodomites out of the land. Another point of honesty is, to take order for the poore in good sort. First for rogues & runagates, who being

Rogues must be punished.

strong and lusty, make begging and wandering their trade of life: that they be severely punished and set to worke: that no maintenance or allowance be giuen vnto them without punishment, vnlesse they will settle themselves to labour: for

2 Thes. 3.10.

so the Apostle speaketh, *Hee that will not worke, let him not eate.* And, what more dishonest thing can be in a Christian Commonweale, then that such men should be permitted? which fill the land with sinne, making their life nothing else but a continuall practise of filthines, theft, & idlenesse (which are sins of Sodom) that live without a calling without magistracie, without Ministry, without God in the world; that neither glorifie God, nor serue the Prince, nor profit the common weale: but are an vnprofitable burthen

burthen to the earth, and a blot to the State, and (as droanes) live on other mens labours, and on the sweat of other mens browes. These filthy persons, and vnprofitable generation, this refuse and off-scouring of the world, must be purged away by the hand of the Magistrate; in whose hand there is power, and to whom God hath for this intent committed the Sword, that such rotten branches may either be cut off, or amended. And this the excellent and worthy example of *Iob* sufficiently confirms: who though *Iob* 30.1,2. he was abundant in mercy, and in all liberality to the poore and needy, (whose necessitie, and not idlenesse, made them stand in neede of his helpe) so that hee was an eye to the blinde (as euery good man and Magistrate, especially, ought to be) and a foot to the lame, &c. yet, for these wicked persons, hee so hated their sin, and punished so sharply their persons, as that they had rather flye to the wildernes, & imbrace the rocks, lye among the bushes, and eat the Iuniper roots, then be seene in that place where *Iob* had any thing to doe, or come within the limits of his authority: yea so infamous were they growne, that men shouted at them as at a theefe: and they were almost quite banished from the company of men. And he giues this reason, They were villaines, and the sonnes of villaines, more base and vile then the earth they tread vpon. This sentence the holy Ghost giues of these yong & lusty vagrants. But one might say, be they not men, and beare Gods image? Nay (saith he) they haue so defaced the image of God, as that they be not to be compared to the dogs of my flocke. The dogs of the flocke do good in defending the sheepe: but these are good for nothing, and doe nothing but dishonour God, and defile the Land with all filthinesse and abomination. Therefore those whom God hath made the head & hands of the Common-weale, must ioyne their indeuours together, to reforme these dishonest, lawlesse, and hurtfull persons, according to the good and wholsome lawes lately made for that purpose. But now through the negligence and foolish pittie of the inferior Magistrates, in not executing these lawes, they begin to reuiue afresh, and (if the wise care and diligence of those in higher place helpe not) will take head againe, to the shame of them, and hurt of the whole Common-weale. Therefore, as they will haue a care to performe their duty, and wipe away their owne disgrace, and heale manifold evils of the Common-weale, and hinder many sinnes among

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men, and establish a chiefe point of honesty by their gouernment: they must sweepe away the filth of the earth, and not suffer them to be maintained in idlenesse. For the best mercy to such, is to helpe them out of their sin, by giuing them imployment, or due correction till they be content to labor and eate their own bread.

Secondly, for such as by reason either of age or weaknesse, or want of limbs, cannot labour, or else if they haue strength and vse it, cannot earne so much as may maintaine them and their family, they must be helped by the prouident care of the Magistrate: and Christian order for that end is to be taken, that they be not constrained to begge their bread. For it is a base and vnseemely thing to vrge those who ought to haue reliefe sent home vnto their houses, to begge their food at their neighbours doores. A modest and honest minde will rather endure much want, then seeke an almes after that manner. And others by ordinary begging grow shamelesse and idle, and getting a custome of wandering abroad, they will neuer do any worke at home. Therefore to preuent these euils and hurts, the wise and mercifull diligence of the Magistrate, must take order for their timely and sufficient reliefe, that they may not be compelled to begge it abroad, but may haue so much sent home vnto them, as may supply their necessary wants.

And so much for superiors in authority. The superiors without authority follow, and their inferiors:

which are either in $\left\{ \begin{array}{l} \text{Gifts,} \\ \text{Age.} \end{array} \right.$

Duties of inferiors.

X Gods gifts are to be acknowledged

The duties of those which are inferiour to others in gifts, is, first to acknowledge their gifts, and reuerence them for the same.

If God haue bestowed vpon any one more wisdom, more godlinesse, more discretion, or vnderstanding then another: though he haue no authority, yet he hath an excellency and superiority aboue those which haue not equall gifts: and this they must confesse, and approue to Gods glory, and honour him whom God hath honoured. Else, by obscuring Gods gracious gifts, they clip the Lords coine, and (so much as they can) hinder the glory of God, and the good fruit that might come to men by them. They must therefore with reuerence be acknowledged. And thus the woman of Samaria, in *Ioh. 4.* which at the first iested with Christ, at length percciuing his gifts, acknowledged him to a Prophet,

phet,

maye 3.12
Dm 73.

phet, (for so farre onely she saw then) and dealeth more reuerently with him. And *Nebuchadnezzar* seeing that *Daniel* was inducd with wisdome and knowledge from God, to expound dreames, more then himselfe or any of his nobles, doth confesse it, and reuerenceth him for it. But contrary hereto is their practise, which through enuy and pride set themselues to deprave and lessen other mens graces, and thinke no gifts worth looking after, but their owne; and iudge all men fooles besides themselues. Yet they think it is a duty, that other men should acknowledge their outward gifts, as wealth, parentage, titles, and such like, & reuerence them therefore; as indeed they ought to be respected with a ciuill regard for peace sake: but no man is bound to thinke the better of them for their worldly greatnesse. And why then doe not they themselues esteeme and acknowledge the inward gifts bestowed vpon others, which are much more excellent then theirs?

Maye 312.

Ande.
323. x

The second duty of inferiors in gifts, is to make a good vse of the gifts that others haue beyond them, imitating the godlinesse and patience that they see in them, taking counsell and direction from them. And as they must reuerence these graces in another, so they must labour for them in themselues, as it were to light their candle at his, and to draw some drops from his full bucket.

The good
gifts of others
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tated.

Thus the woman of Samaria, so soone as she perceiued Christ to be another manner of person, then at the first she tooke him to be, left off iesting, and fell to aske him some questions of Religion, that she might be the better for meeting with a Prophet. And *Pharaoh* perceiuing *Iosephs* wisdome and prouident fore-sight, put him in such a place, where his good gifts might procure the common good.

And *Nebuchadnezzar*, seeing *Daniels* fitnesse for a high place of office, preferred him where he might put his wisdome, and other graces, to the prooffe and practise. And he, who thus makes good vse of the gifts of others, doth in truth, acknowledge and reuerence them in others: else all shew of accounting of them is but hypocriticall, and shall yeeld no comfort to the soule afterwards.

This shames and reproues them, that heare many graue and godly speeches, and yet learne no goodnesse thereby. How many examples of patience and holinesse, and mortification do they see in good men, and yet be neuer a whit the better for them? God

hath giuen so many graces for their good, and will they profit by none of them? This is a great fault, and shewes that indeed there is no true reuerence; for that which one esteemes and accounts of in another, he would be very desirous and glad to be partaker of himselfe.

Now on the other side, superiours in gifts must turne their gifts to the greatest good of others, vsing their wisdom to direct, their knowledge to instruct, their strength to beare burdens; as the Apostle Paul saith, *Romans chap. 15 verse. 1. you that are strong, must not lay burdens on the weak, to oppresse them, but beare the burdens of the weak, to helpe them.* Vnlesse therefore he, to whom God hath giuen more graces then ordinary, doe vse that which he hath receiued, to the honour and glory of him that gaue it, and to the good of mankind, for which he gaue it, he is found an abuser of the Lords talents; which gaue them him, not to the intent that he should vaine-gloriously set himselfe aboue others, that want them, (and so tread his inferiours vnder foot, or cruelly oppresse, or craftily circumuent and deceiue those of meaner capacity then himselfe,) but to imploy himself to the common good of the whole Church, and the further edification of such as are weake. For as he hath receiued more, so (according to the number of these talents) he must bring forth a greater increase.

But for one to grow proud, and set himselfe aboue others, in regard of his preheminance; this prouokes God against him, and is the next way to make him despised, and to lose his gifts which he cannot better imploy. As it is seene by wofull experience in a great number whom God hath furnished with many gifts, both of body and mind (so that there was great hope, that they should haue much set forth the glory of God, and done good to his Church,) when they began once to lift vp themselves, and to seeke their owne vain-glory, more then the glory of God, (and so to turne their gifts the wrong way) themselves haue growne in contempt, and those graces they had afore, haue rotted away, and by little and little come to nothing. And iust it is with God that it should be so: For that man which will not honor God with his gifts, God will see that he shall not haue any true and constant honour by them. And better that they and their gifts should perish, then that they should haue them to doe no good to others, but to set vp and aduance themselves aboue their brethren. Thus much

much for superiours and inferiours in gift: Those in age follow.

The duties of yonger persons to those that are ancient, as, to shew forth a reuerent opinion of them, & all dutifull and modest behauiour toward them; in regard that they carry vpon them, as it were a print of Gods eternitie. This is commanded in *Leuitic. chap. 19. vers. 32. Rise up before the hoare-head, and honour the person of the aged*; I AM THE LORD, Where (in giuing this commandement of honouring the aged) hee meeteth with yong proud persons by this reason, I AM THE LORD, to whom thou owest thy selfe and all possible obedience, I wil haue it thus; and in this respect, it were the best way for thee to yeeld it, or else thou dost not onely despise the aged, but euen the ancient of dayes, the God of heauen, who hath giuen this Commandement, and standeth for the honour of the aged. So in *Esay*, it is noted as a curse of God, & a plague, that commeth with the sub-Isa. 3.5. uersion of the Common-weale, when such wofull confusion should take place, as that yong boyes and children (of no discretion and gouernment) should presume against the ancient; and proud youths (that haue no grace, nor any thing to commend them) should grow to that extremity of impudency and shamelesnesse, as to presume against their betters, and preferre themselves before their elders.

Which doth sharply reprove the customable rudenesse of our yong persons, that shew no token of reuerence to their elders, in rising or being vncovered before them; but vse such behauiour towards them, as if they were their companions or play-fellows.

The dutie of elder persons, is to giue a good example. For, *A gray head is a glory, if it be found in the way of righteousness*. If they be godly and holy, and shew forth a wise and graue conuersation; then either yonger persons shall giue them their due reuerence; or if they doe not, the sinne lyeth vpon their owne heads, and themselves are blamelesse. Of elder persons. X

So *Titus chap. 2. vers. 2. The elder must be sober, honest, discreet, sound in the faith, loue and patience*. As their body decaieth, so their soules must increase in all grauity and sobriety: and for their vnfound limmes and weake, they must get a sound and strong faith. By the long continuance of time, and often vse of the means of saluation, they must get great soundnesse and power of faith, which may worke abundantly in them the fruits of loue, that

alwayes do accompany true faith : and this loue will make them patient, not froward, nor peeuish, nor easie to be offended ; but full of long suffering, and to be an example to others of meeke-nesse. But contrariwise it is in those, whose sinnes of their youth haue soked so deeply into them, and so filled their bones, as there is no grace to be seen in their old age. Their words are altogether light, vaine, and foolish, nothing sauouring of grace ; so that no man can see any matter of reuerence, neither craue aduice of them, or be silent to heare such vile and vnflattering talke as customably comes from them ; and their conuersation is full of testinnesse, and vnadvised wrath, and blotred with miserable & abiect conetousnesse & greedinesse, that they are alwayes smelling earthward, and pursuing the world swiftly, when they can scarce goe vp and downe in the world. No grace, no wisdom, nor any vertue beautifieth their gray haire. These want (and that iustly) their honour, because they haue the first step (namely old age,) but they lacke the vpshot and perfection, that is, to be found in the way of righteousnesse. So much of vnequals. Now the duties of equals are, to liue together peaceably and comfortably, and not to exalt themselues aboue their fellowes, as all the Apostles stroue who should be the greatest: afterwards *Mar. 10. 37.* the sons of *Zebede* made sute that they might be aduanced aboue the rest of their fellowes. But we must labour to goe one before another in giuing honour, and in lowlinesse of minde, to esteeme others better then our selues. So much of the Commandment. The reason followeth.

Marke 9. 34.

Philip. 2. 3.

That thy dayes may be long in the land, which the Lord thy God giueth thee.

THis is taken from the good effect and commodity, that will come to him that keepeth this Commandment. It shall be for his profit, he shall haue the benefit of it himselfe. So that hence we may learne this lesson; That the way to get a prosperous and longlife, is to be obedient to parents and superiours, and to honour them. As *Ephes. chap. 6. verse 2.* he saith, This is a Commandment with promise, namely, with an expresse and speciall promise, for the singular good of all that keepe it. For indeede this stirres vp the heart of the Parent, to pray to God for his children

Obedience to
our parents
and superiours
lengtheneth
our dayes.

dren, that hee would poure a blessing on them. For so are the words in the originall, *That they may prolong thy dayes, viz. thy Parents*: when they shall haue occasion to thanke God with a glad and ioyfull heart, for that comfort which they haue receined, by the obedience and dutifullnesse of their children: this brings with it a blessing of God vpon the soule and body of such a childe, to prolong his life in a happinesse. But on the other side, when the father and mother of the child, through his rebellion and obstinacy, are driuen to sigh and mourne before God with a troubled soule, that he that should haue beene one of their greatest comforts, is one of their greatest griefes; this brings a curse, and prouokes God to cut off his life vntimely; and his soule also (vnlesse he repent) to his damnation. An example of this we haue in the Rechabites the sons of *Ionadab*, *Ierem. 35. vers. 19.* They did reuerence their parent so much, as that when hee (seeing the excessiue abuse of wine to drunkenesse, and the abuse of houses and lands to couetous greedinesse) commanded them to drinke no wine, nor build houses, nor buy land: which might seeme an hard commandement, abridging them from their pleasure and profit; yet in loue to their father, they kept it faithfully all their dayes. Now God comes vpon the Israelites and condemnes them by the example of *Ionadab's* sonnes, shewing that he had beene a better father to them, then *Ionadab* had beene to his sonnes; and his commandements restrained them from no lawfull delight, but onely from sinne which would destroy their soule; yet they would not be so obedient to him as the Rechabites were to their father. Therefore in the last place he comes to giue a reward to the Rechabites, and saith, that *Ionadab the sonne of Rechab shall neuer want a man to stand before him.* Such a good thing, and so acceptable it is to God, that children should submit themselues vnto their parents: And so *Ioseph* hauing beene a good sonne vnto *Iacob*, *Iacob* prolonged his dayes; for hee prayed hartily for him, that God could not deny his prayer. Alwayes when *Ioseph* came, then *Iacob's* mouth was full of blessings: and hee was ready to pray for him with his whole heart. And these prayers of his were not vaine and fruitlesse, but tooke such place, that God indeed blessed *Ioseph* in himselfe, and his posterity abundantly. So that the best diet (as it were) and the best aire to make men liue a long

and happy life, is to be obedient to their parents and superiors.

Therefore let children learne to be dutifull and serue their parents, as *Paul* saith, that *Timothy* did serue him as a sonne serueth his father: and the like is taught in *Mal.* 3. 17. Thus doing, they shall bring Gods blessing vpon their soules and bodies: otherwise they shall either haue a short life, or if they liue long, their life shall be filled with miseries, or their soules with such raging and vnruly lusts, as draw downe the heavy wrath of God vpon them.

2
Wee should
labour more
to make our
children gra-
tious then
geare.
X
This serues also secondly, to instruct parents, that if they would haue it goe well with their children, they must not then so much labor to get great matters in the world for them, as to take them downe betime, to instruct and nurture them in godlinesse, and to endeouour to worke reuerence and pietie in their hearts; or else, be they as great as they will, they shall get but a curse vpon themselves. As we see in *Dauids* sonnes, when he was remisse in bringing them vp in the feare of God, and let them haue their owne way, and could not finde in his heart to correct them; how did Gods curse pursue them? One commits incest, the other (seeing
2 Sam. 13 & 15 *David* would not punish so hainous a sinne) vsurpeth authority, and becomes his brothers Iudge and executioner; and after also driueth his father out of his kingdome, and seeks his life, till himselfe was surpris'd by a miserable death, Gods hand taking vengeance on his wickednesse. Another for traiterous practices was iustly put to death by his brother. So all these came to a fearefull and violent end, because he would not reprove and correct them, as he ought to haue done. But for *Salomon*, his father instructed him, and his mother taught him: he was kept in, and not suffered so to run after vanity. Therefore wee see what blessings befell him, and what a curse ouer-tooke the other three. Therefore, as parents may, and must desire an happy and long life for their children; so they must also vse the meanes to get it for them by good nurture, and maistring of them, to make them know and doe their duty. For, it is much better that parents tame them by correction, then God destroy them in his indignation. And if they be not staied at first, they will proceed from rebellion against parents, to be rebels against the magistrates, and euen against God himselfe, till they be brought to vtter confusion.

This serues also for the comfort of dutifull children; who, though

though they be left in a poore estate, destitute of all worldly wealth; yet let them not looke so much vpon their present wants to be discouraged, as vpon their former obedience to be comforted. Have they behaved themselves humbly and thankfully towards their parents? haue they beene willing to doe for them what good they could, to yeeld due obedience vnto them? make account then, that God will blesse and succour them, they shall liue a long and happy life vpon the earth. But those that be now so rebellious, as they be sicke of the father or mother, and desire the parents lands more then their life: they must iustly looke that the day will come, when their children will be as weary of them, and as willing to be rid of them, as they haue beene of their own parents.

But here seemes an obiection to arise: We see it far otherwise oft-times. Wicked persons often liue long; and those that be obedient many times dye quickly. To this we may answer. That the reprobate liueth but to heape vp wrath against the day of wrath, and to make vp a greater measure of his sinnes, that God may make vp a greater measure of vengeance. So that the greatest promotion for reprobates, were to dye as soone as they be borne; for the longer they liue the more sinnes they commit, and the more shall be their torments. But for the godly if God call them away betime, it is to bring them to a better place, that they may be taken from the euill to come. As the only good son of *Ieroboam* died yong, to the intent he might not be infected with the fearefull sins of his fathers house, which might haue insnared him, if he had liued longer among them: and also, that he might not be afflicted with the sight of those horrible iudgements, that were to fall vpon that gracelesse family. And this is no ill bargaine, to be taken from earth to heauen, from the conflict to the triumph, from the battell to the victory, from man to God, and the company of his holy and blessed Angels and aints.

Esay 57. 1.

That the Lord thy God giueth thee.

IN that it is said, God giues them this Land; this we learne, that all good things are the gifts of God. As the people of God say in the *Psalme*, their sword and bowe did not bring them into the land of Canaan, but the Lord according to his promise made

All good things are gifts.
Psal 44. 3.

to *Abraham*, to give that land to him, and his seede for ever. So that God giueth possessions and inheritances, not our owne wit or nature. As *Deut. 2.* God saith, he gaue the Edomites, Ammonites, and the Moabites, their possession; and he did cast out great gaires before them, They thought it had beene their valour: but God saith, it was his mighty worke, or else they could not haue stood before those huge and monstrous gyants. And further he chargeth the Israelits that they should not meddle with the Edomites: for (saith he) I will not give you of their land, no not so much as a foot breadth, because I haue given mount *Seir* to *Esau* for a possession. The like commandment is given in the same second chap. of *Deut.* concerning the Moabites & Ammonites, that they should not distresse them nor contend with them in battell, because the Lord had given these two kingdomes to the children of *Isr.* So that God both puts and keeps men in possession. So in *Psal. 24. 1. 2.* The earth is the Lords; and then he giueth a reason; because he is the maker and preseruer thereof. All men in the world cannot make one creature; and when a thing is made, they haue no power to preserue it. Because God can onely create and make, and when they be made, vphold and preserue these things, he is onely the true owner of them. And although he put man into possession, yet he will neuer put himselfe out of possession, but he will haue the disposing of all. No man hath the fee-simple of his owne life: the best is tenant at will: God giueth vs our breath and life and all things, and he can and will take all away when it pleaseth him.

Vse 1.
Thankfulness
is due vnto
God for the
benefits of
this life.

Sith then the earth is the Lords, and all that is therein, and he is the right owner of it; this vse we must make hereof, thankfully to acknowledge, whence we receiue all these things that we enioy, and carefully to vse them to the honor of the giuer. Most men will say, who is so simple but he knoweth, & confesseth, that God giues him all things? In a word, it is true, almost none but will say so; yet in deed and in practise, how many be there which deny it, and say the contrary? For, where there is a true and hartie perswasion, that God doth freely bestow all things, & we haue them of his gift, these two things will alwayes follow: First, such (so far as they are perswaded) will neuer be proud: for they can say to themselves, What haue I that I haue not receiued? and then we will rather be the more humble, when we know that we are

more

more indebted to God, and haue a greater reckoning to make. For all swelling proceeds from hence, that one thinkes, that hee hath all from himselfe, and for himselfe.

Secondly, he that in truth of heart confesseth he hath it from God, will vse that hee hath to Gods glory; and not bestow it vainly vpon his owne lusts. For why doth God giue you so large wages, but that you should doe him the better seruice? and why hath the steward his masters goods, but to lay all out to his masters profit? Else if a steward should say, I haue onely the keeping of the mony, but it is all my masters, and not mine; and yet he will spend it lauishly in gaming or rioting: then he is either a disssembler, and thinks not that it is his masters, though he say so; or else he is a theefe that will waste his masters goods vnthrifely. But in truth the ill vse of goods, sheweth that most men in their hearts say of their goods as the Atheist of their tongues *Ps. 12. Our tongues are ours, and we will speake*: So these say of their wealth; It is ours, and we will do with it what we lust. But it is not yours. When did you purchase it of God? When payed you any price to him for it? Where was the bargaine made, or the writings sealed? What, is God shut vp within the clouds, that he hath nothing to doe in the earth? Nay, but time will come, that they shall know (to their grieve) that the earth is the Lords, though he (for a while) hath permitted the vse of it to the sons of men. Therefore let men learn in the vse of their lands and goods, to acknowledge God to be their soueraigne Lord and master, and let not their lust be master of the Lords goods.

This serueth also for the terror of those that haue, and do abuse the good benefits of God to his dishonour. God will certainly turne them out; or if he keepe them in, it shall be but as in a prison. They shall not haue the vse of these things by the vertue of the Couenant, that they may say as it is here said, The Lord thy God gaue thee these and these things but thus they may say, The Lord thine enemy hath permitted thee to haue these and these things. *Indas* could not say, the Lord my God hath giuen me this money: but, the Lord hath appointed me to perish by this money. And so it is with all such as abuse Gods benefits; they come not in mercy, as blessings and fauors, to further their saluation, but they come as curses to harden their hearts, to make them proud, couetous or riotous, & so to procure their sooner & sorer destruction.

Lastly

3
The abuse of the good gifts of God doth oft deprive vs of the things themselves: or better to want them then haue them.

Gods chil-
dren shall
want no good
thing.

Lastly, this serueth for the comfort of Gods true children and faithfull seruants. Sith God giueth all things, therefore surely they shall want nothing that is good for them: for hee himselfe saith, It is not good to giue the childrens bread to dogs; and shall wee thinke that he will do it? Doth God feed the swine, and will he starue his children? And therefore that which oft times they take for a discouragement, that Atheists, and prophane blasphemers, haue money to spare and carry away, when Christians be in misery, pinched with want and necessity; that should be an helpe to their faith, and an encouragement to their hearts. For, be the dogs kept thus fat and well liking? Sure then the children, though they haue not things superfluous to make them wanton, yet they shall haue things necessary for their vse and comfort. For, the Lord is our habitation, he is a *Summe and shield vnto vs*, the Lord will giue grace & glory, and no good thing will he withhold from those that walke uprightly. *Psal. 84. 11.* And these things they haue by vertue of Gods couenant, and as testimonies of his love. And therefore, though their portion be not altogether so large: yet, *a little that the righteous hath, is better then the troublesome abundance of the vngodly, Psal. 37. 16.* For they may say, the Lord our God hath giuen vs these things, and that in mercy. Therefore since God is true, and iust, and mercifull, since he is Lord of heauen and earth, if they cast themselves and their trust vpon him, hee will cast all things good and necessary vpon them, in the due and fit time: or if they haue some outward wants, they shall be recompenced with inward graces, and better comforts. And so much for the fifth Commandement, concerning the speciall duties of men, in respect of their place, gifts, and age. The sixth Commandement followes.

The



The sixt Commandement.

Thou shalt not kill.



His Commandement respects the person of our neighbour, requiring vs to procure his welfare and safety both in soule and body, and to auoidall kind of cruelty and vnmmercifulnesse.

The parts.	{	Prohibition	of	{	Omission of good	{	to	{	Body.
		A		Precept	{			Praefise of euill	{

What the things of omission be, that are forbidden concerning the body, it may appeare in *Marth. 25.* where Christ condemneth some as Goates, limbs of the diuels, and firebrands of hell, because they gaue not meate to the hungry, nor drinke to the thirfty, and cloathed not the naked, and visited not the sicke and imprisoned, and such like. So that the neglecting of these duties of mercy, is sufficient to condemne them as guilty and worthy of eternall death and hell fire. And *Luke 16.* in the parable, the rich man is condemned for want of mercy vnto *Lazarus*, because he had enough to bestow on pride and vanity, and pompe, to set out himselfe; but nothing to giue to his poore comfortlesse brother. Whereby, is shewed the doome of all such wretched persons, as haue this worlds goods, and yet let their godly brethren want, shutting vp the bowels of compassion from doing good. The charge of cruelty and want of mercy lyeth heauy vpon such: for, Hee that turneth his eare from the cry of the poore, shall cry himselfe, and not be heard. Another thing of omission is, when one neglecteth to pay the due wages & recompence for the worke of any poore man. For if it be a miserable sinne, not to do good freely, where need requireth, it is much more abominable & damnable, not to giue a due debt and reward of the worke

Omission of
workes of
mercy.

1 Iohn 3. 17.

Prou. 21. 13.

The worke -
man should
haue his wa-
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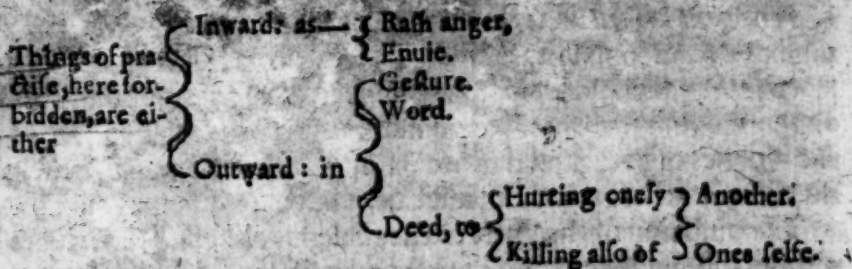
when it is deserved. So *Deut. 24. 14.* *Thou shalt not oppresse an hired seruant that is meedy and poore, thou shalt giue him his wages for his day, neither shall the Sunne goe downe vpon it, (for hee is poore, and therewith sustaineth he his life) lest he cry against thee to the Lord, and it be sinne vnto thee.* This is condemned as an vniust and vmerciful thing, that when one hath hired a seruant to doe his worke, he should either giue him no wages, or else not giue it him in conuenient and due time, but he must seek for it, when hee should haue vse of it for his reliefe. And God saith there, if such an one be pinched with necessitie, and cry vnto God, he will heare, and reuenge his wrongs. And *Iob* (to proue himselfe no hypocrite) vseth an imprecation concerning this sinne, *Chap. 31. verse 39.* that if hee had eaten the fruit of his land without situer, and had not payed the wages to him that tilled it, and brought in his haruest, or if the furrowes of his land had cried together against him, then let his ground be accursed: as (indeed) hee and it had both beene guilty thereof, if hee had broken this commandement in this high degree. And if hee had done so, the very earth would haue cried; the furrowes would haue made a complaint against him. For two speciall sinnes there be in the second Table that make the land cry to God, that he can haue (as it were) no rest, vntill he take vengeance: The one Sodomie, and the other Oppression and cruelty against this Commandement. As afore

Gen. 18. 20. in *Deut.* so in *Iames* he saith, *Houle yee rich men:* and why? The cry of the poore, oppressed by you, is come vp into the eares of the Lord of hosts. When one gets his goods so ill, and enricheth himselfe by with-holding other mens dues, though the persons oppressed should be silent & say nothing; yet his necessity, his belly, and his backe, would make an hideous out-cry before God, till he had executed his vengeance. And, for sinning in this branch of this Commandement, *Iehoiachim* was blamed, *Ier. 22. 13. to verse 20.* Which is so much the rather to be noted, because most men thinke that the dignity of the persons, may make some excuse for their sinne: but it is not so. For if any might vse the labour of another without recompence, then might the King, who is the Soueraigne Lord of all: yet he being a King, is reprobued by God for this. Hee is charged, that he built his house without equity. How is that proued? He vsed his neighbour without wages, and gaue him not for his worke. And for this cause, and
for

for his wicked couetousnesse, the Lord would not vouchsafe him the common honour of men, to be couered with earth when hee was dead, but he should be buried as an Ass, stripped of all he had, and then dragd without the city, throwne out, that his carcasse might be food for beasts and birds. And what was his crime? Euen this; he did not reward the poore, but serued himselfe vpon them. And thus this Commandement is broken, in omitting the workes of mercy, and in not paying sufficient wages, and in due time, to those to whom it is due.

The omission of the dutie to the soule, is either of superiours or inferiours. Of superiours, first and chiefly of the Minister. If he do not preach, and admonish his people plainly and faithfully, hee is guilty of murdering and destroying their soules. As in *Ezek. 33.8.* *If bee tell not the people of their sinnes, they shall dye in them, but their blood shall be required at his hand.* And if he doe tell them, though they amend not, he is free: as *Paul* saith, *I am innocent of the blood of all men; Acts Chap. 20. 26.* And why? *Because I haue told you all the counsell of God, and kept nothing backe.* So for other gouernours also, as parents, and masters of families, for euery man is a bishop in his owne house. For so it is said, *Dent. 6. 7.* *Thou (O Israel) shalt teach these things unto thy children, thou shalt talke of them, &c.* Those men that haue no care to teach their children and seruants to know God, or to come to the word of God whereby they may be sanctified, and brought to saluation; such imbrue their hands with the blood of their soules, and are guilty of cruelty; because (through their negligence) they suffer those that are committed to them, to run headlong to their owne destruction. Such are those (against whose soule this charge shall lye hard at the day of the Lord) that neuer so much as require or perswade their inferiours to come to heare Gods word, and to vse such exercises as may increase their knowledge; but rather permit, yea encourage them to breake the Lords Sabbath, and spend it in foolish and wicked practises, either at home or else abroad. And for inferiours, they also when they will not take instruction, omit that duty that should saue their soules. As, that seruant that will not eat his food when it is allowed him, but wilfully pineth himselfe, is a murderer of his owne body: so he, that (when he is taught and admonished) casts it off, his blood shall be required at his owne hand, and God will proceed against him as against a wicked

wicked and cruell person that haue sterued his owne soule. So much for things of omission.



Rashnesse.

The first thing of pra^tise that is here forbidden, is inward: and that is hasty and vnaduised anger, rash and vnjust wrath. As in *Mat. 5. 22.* Christ saith, *Whoſoever is angry with his brother vnad- uisedly, is culpable of indgement; guilty of the wrath and vengeance of God.* Now that is vnaduised and sinfull anger, which either hindereth one from doing good to the person with whom hee is offended, by praying for him, or kindly admonishing him; or else when it is conceiued without sufficient cause, or exceedeth either in the time or in the measure. As *Paul* saith, *Ephesians 4.* *Let not the Sunne goe downe vpon your wrath, nor giue place vnto the diuell.* That which was (for the sudden and present passion) in some sort naturall, if it lye soaking and lingering, and sinke deepe into the heart, it growes then to be diuelish. And so if ones anger be aboue that, that the quality of the fault requireth, this is rash, & commeth not through the fault of the party, with whom he is offended, but through his owne folly that is angry. Therefore we must looke that we be neuer moued without a iust cause. And then that we proportion our anger, to the sinne committed against God, and not to the iniury done to vs; for that proceeds from pride, and is no better then reuenge: and therefore wee must more be griued at those things that breake the first, then at those that breake the second Table: and alwayes that, that doth most displease God, and is most odious to him, must be most grievous to vs. And yet let not the Sunne goe downe vpon it: but let it quicken vs to pray for the person, and that with a zeale of Gods glory.

Rules to
make men
patient.

Now, the meanes to keepe vs from this foo'ish and sinfull pas- sion of rash anger, are these: First, often to meditate vpon our owne

owne sinne and vilenesse. As in *Ti. 3. 2.* he saith, *Shew all meeknesse to all men.* Yea, but might some say, they be vntoward and disobedient, and I am of a very cholericke and hot nature, that I cannot but be angry with them. But (saith he) *Remember that we our selues were in times past, vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in maliciousnesse and enuy, hatefull and hating one another.* As if he should say, Thinke of this a little, and consider how bad your selfe both haue beene, and are stil, and that will coole your choller, and make you more meek to others that offend. So he that oftneft remembers his owne sinne, will be most patient to another: and none are more eager and passionate against the slips of others, then those that are most slack and negligent to examine their owne great sins. So that, could we consider our owne offences; how rebellious we haue beene against God, and how often iniurious to men, this would make vs more quiet, and to take more deliberation before we were offended so much with our neighbour: this serious consideration of our own gricuous and many sinnes, will assuage, delay, and take away the edge of our rash anger against the weaknesse of others.

Secondly, labour to get wisdome alwaies, and in euery thing to behold Gods prouidence, to see his hand ruling euery thing, and to perswade our selues, that all things come to passe according to his purpose and direction; and then we shall not so soone fret against men. As *David*, when *Shemei* railed vpon him, he looked to God, & did not fix his eyes downward onely to *Shemei*; and it was so far from distempering & ouer-heating him, that it quickened him to prayer, and made him so much the more humble and earnest before God. For he saw then (and so may we) that though it be vniust with men, yet it is iust with God; and though we haue not deserued it at their hands, and so they wrong vs, yet we haue deserued that at Gods hands, and much more too; he doth vs no wrong at al, though he appointeth such euil instrumēt to afflict vs.

Thirdly, auoid the occasions that will prouoke vs to it. As men will keepe gun-powder and towe, and such dry stuffe from the fire; so let vs be as wise to preferue our soules from those that would fire vs with anger. As from the company of froward persons, whose words and vngracious dealing will quickly moue one to passion: from gaming and drunkennesse, that make men quarrell & ready to fight vpon euery light occasion. As the drunken

kard saith, *Prou. 23. 35. They haue stricken me, but I will to it againe.*

4

Fourthly, it is good to marke & obserue those that be stirred vp with passionate anger, beholding their countenance, how vnseemly and disfigured it is; how rude their actions; how absurd their words; how base and contemptible all their behauiour is: and the sight of this in another, will be some meanes to make him lothe it in himselfe.

5

Eccles. 7. 11.

Fifthly, consider, what testimony the word of God giueth of this hastinesse, and of froward and vnquiet persons; *Anger resteth in the bosome of fooles.* Euery time a man giueth place to this vnruely passion, he maketh an open proclamation to all that be by, of his owne foolishnesse. So much furie, so much follie; the more chafing, the lesse wisdom. He that cannot rule himselfe, but must breake out into wrath vpon euery light and small occasion, testifieth to all that stand about him, that he hath no true knowledge of God, no knowledge of himselfe, no sound discretion or settled order in his heart. Let men excuse it how they will, it is their nature, and you must giue them leaue: then you must giue vs leaue to giue credit to Gods word. If it be your nature, it is a foolish nature, and a proud nature: and if you ouercome not this nature, you shall neuer be but a foole in Gods account. Oh, but you must bare with vs, and not thinke so hardly of vs for our infirmities. Well, sometimes men may put vp their raging without reply, and beare their stormes with silence: but it cannot be, but such a man must carry the brand of a foole, and he that sees him, cannot but haue this opinion, that he is a man without wisdom. Hee cannot reuerence him in his heart, he cannot but yeeld, that the saying of the holy Ghost is true, *A foole in a day is knowne by his wrath*: you can hardly find a fooles heart without some coale of fretting and anger. Lastly, weigh the punishment which it deserues and draweth vpon vs, (if it be not pardoned and healed) euen the fearefull iudgement of God, *Mat. 5. 22.* And these be the means to keepe one from this first inward breach of this Commandement: *viz.* from carnall, fleshly, and sensuall anger, which hardens our brothers heart more, and hinders our selues from doing the good that else we might and should doe.

Prou. 12. 36.

Fauie.

The second breach of this sort, is Enuie; which is a bitter affection, against the prosperity, & the preheminance of another. An hatred to our brother, in regard of some good thing that he hath, which we would haue, but cannot. Thus the diuell was, a mur-
therer

therer from the beginning, in that he carried such an enuie to our first parents by reason of their good estate as that he neuer rested till he had brought them into a bad case, almost, as himselfe. Thus also *Caine* bred enuie so long in his heart, till he practised the slaughter of his brother with his hands: For, hee carried such a malice to him in his heart, as that he could not afford him a good word, or countenance. And what was the matter? His brother was liked of God and better accepted then himselfe. But what fault had he done? This was all, God loned him better, for he was more holy and vpright. But indeed a proud heart thinketh allost that commeth not of it selfe. So *Iosephs* brethren carried a froward affection against him, and gaue him all churlish looks, words, and intreaty. And how had *Ioseph* offended them? what wrong had he done? what euill had he spoken or practised? Surely none. But hee behaued himselfe so well and godly, that his father did esteeme of him, and loue him better then any of them: and therefore they repined and enuied that any should be preferred before them in their fathers fauour. But, had not hee deserued it? They will not consider of that: they cannot endure that their father should loue any better then them; and therefore they will make him away.

Now how grieuous a sinne this is, it will appeare, if we consider the causes and effects of it. The causes are, pride, and abundance of selfe-loue, but exceeding want of true loue. For, *loue enuies not*: but selfe-loue and pride would haue all themselves, and thinke that they are wronged, if another haue any thing more then they. Then the effect that it brings after it, is, a *actuall murther*, if it be possible, as in the former examples: and the *Pharises* (who when they began to beare a grudge against *Christ*, because hee had better gifts, and more account among the people then they had) could not be quiet till they had nailed him to the Crosse. The enuious person also is a twofold murtherer, and killeth after a double sort. For, first hee hates his brother for those good gifts, in regard whereof hee ought to loue him so much the more: (for, as God doth giue more graces to any one, and so shewes his loue more vnto him; so is it our dutie, both to be contented with Gods dealing, as also to shew our loue and kindnesse the more, because God shewes his:) but now hee hates him for this cause; and he that hates his brother in his heart, is

1 Cor. 13. 4.

An enuious man, a double murtherer.

1 Iohn 3. 15.

a man-slayer.

Pro 14.30.

Gen. 4. 8.

Remedy a-
gainst enuie.

Disdainfulness.

Mat. 27. 39.

Luk. 16. 14.

Gen. 31.

Secondly, he is also a murtherer of himselfe: for Enuie is the rotting of the bones, he eateth vp his owne heart, and impaires his owne strength. And therefore as the drunkard and glutton is a murtherer, because he weakneth himselfe, and hurts his body with excesse; so be those also, that by this cursed affection do dry vp their bloud, and consume their owne bones. Caine sets his cruelty on worke, first in his owne body, and was vnnaturall against himselfe, and next against his brother. First he disquieted and vexed his owne soule, and consumed and wasted his owne body: and then hee tooke his brothers blood for a medicine to ease his paine. An enuious person then is guiltie of murther two wayes: First, for hating his brother whom hee ought to loue as himselfe. Secondly, by entertaining such a fretting canker, that eateth vp his owne body, which he ought to preserve.

Now the way to keepe out this monster, is to get store of charity into our hearts: for then we are armed and fenced against repining at anothers good. When shall you haue a louing mother grudge at her childs beauty, goods, good name, or such like? When will she thinke her child doth too well, & be sorry because he is in so good an estate? Surcly neuer. And why? Because she loues it. And this is a buckler against all enuy. So much for the inward breaches of this Commandement. The outward follow.

And first by gesture, when we vse any disdainfull and spirefull behaviour, thereby to grieue, mocke, or contemne our brother: as the enemies of Christ dealt with him, as appeareth, *Psal. 22. 7.* where the Prophet speaking in the person of Christ, saith: *All they that see me, laugh mee to scorne: they shoot out the lip, they shake their head.* And so *Marke 15. 19.* they bowed their knees vnto Christ in derision. And when our Sauour Christ spake against couetousnesse, the Pharisees they snuffed at him. And when *Steuens* was comented before the Scribes & Elders, they first brake this Commandement by their malicious gesture: for they gnashed their teeth against him, & then they violently kill him. And so *Iacob* was driuen away from *Laban*, by his euill and hard countenance, and carriage of himselfe: for he could not looke vpon him in peace, as at other times, but his visage was sowre & lowring (as *Iacob* saith to his wiues) and therefore he could tarry with him no longer.

And this is so much the worse, if it be an inferiour towards a superiour. As if the child or the wife shall sharpen their face, and
 looke

looke bitterly or scornfully vpon the parents or husband: this is a great offence: and how euer they may account it a small matter; yet those, against whom it is done, feele what griefe it bringeth, & that they could with more ease suffer a great wrong from another, then such froward and contemptuous lookes and countenances from them.

First then, we are forbidden here to grieue others, by gesture, in carrying our selues in countenance and behauour bitterly, scornfully, or contemptuously towards them. Secondly in word, by prouoking tearmes, as Christ saith, *Mat. 5. 22. He that calleth his brother foole, is worthy to be punished with hell fire.* And Paul, *1 Cor. 6. 10.* reckoneth such in the number of adulterers, buggers, and such like filthy persons, and saith, that *no railer shall enter into the kingdome of heauen.* And Christ saith, *Wee shall giue account for every idle word.* Mar. 12. 36 Then if God be so iust a Iudge, that he will not beare with idle and fruitlesse speeches, that are scattered in the aire to no purpose: how doe they thinke to speed, that haue not onely abundance of waste words, but their mouth also is full of cursing and bitternesse, on euery light occasion? If they be crossed but in the smallest matters, and euen a little moued, their mouth runs ouer with all manner of railing & cursed speaking, such as is not meet to be named among Christians. Those therefore that find themselues guilty of this, that they be so easily prouoked to such foule and reproachfull tearmes, must confesse before God, that they be miserable breakers of this Commandement. For venomous & spitefull speech woundeth sore & striketh to the heart, & often dries vp the bloud with sorrow & vexation.

But that wee may be freed from this euill tongue set on fire of hel, we must pray to God, first to set a watch before our monthes, that we may not speake vnaduisedly. And secondly, to giue vs a good heart. For according to the abundance of the heart, the mouth speakes. That is the guide of the tongue, and (as it were) the ware-house to the mouth: & looke what stuffe, good or bad, is laid vp in the ware-house, that you shall see stirring abroad in the shop. The tongue can no man tame, but God can tame it: to him therefore we must run, that he would take away the euill of our hearts, and set such a watch ouer vs, as that we may speake good and wholsome speeches, profitable to Gods glory, and the good of our brethren. So this Commandement is broken in word.

James 3. 6.

Remedies 2.

gainst an euill tongue.

Plal. 141. 3.

Mar. 12. 34

Iames 3. 2.

X
 Now it followeth how it is broken in deed: and that first then one strikes to hurt, without death. This hurting of our neighbour in reuenge, God hath appointed to be punished by the Magistrate, by inflicting the same hurt vpon him, that hee in the heate of reuenge hath done to another: *An eye for an eye, hand for hand, foot for a foot, &c.* And this is most iust, that hee should drinke of his owne cup. He thinkes it a light matter in passion, to strike out ones eye: therefore he shall feele himselfe how small a thing it is. He makes it a small thing to cut off a legge or an arme: well, if he like it so well, he shall make triall in himselfe how good it is. All which shews, that God doth exceedingly hate this fiercenesse of men, to run vpon their brother in reuenge.

Leuit. 14. 19.

Reuengemēt
 what wrong
 it doth.

And that we may the better see the vnlawfulnessse of this sinne of reuenge; consider what wrong he doth to the party, and vnto God, and to himselfe that would be reuenged. First concerning the person on whom he seekes reuenge, he takes vpon him to punish him, without any calling or authority, and therefore is iniurious. But, may I not do to him as he did to me? No: God giues no such allowance; but bids vs doe as wee would be done vnto: therefore one goes beyond his commission, and for this cause doth iniury. Then, to himselfe he doth wrong that seekes reuenge: for it imbitters his enemy more, and makes him more mad against him: and then he is not sure to speed better, but he may get more hurt to himselfe: and if he be too strong for the other, yet he hates him more, & watches to do him mischief. And besides, hee strips himselfe of Gods protection, hee neither can pray for a blessing, nor haue a blessing; because hee is out of Gods defence: he promisseth no shelter, neither doe his Angels watch ouer him that is out of his wayes. Therefore he is subiect, either to hurt another, and so to imbitter him more; or to be hurt by another, and then he hath no comfort: for he ranne into his owne danger, and sought his owne harme.

Psal. 9. 1.

Rom. 12. 19.

Lastly, he wrongs God most of all: for he takes his office out of his hand: for God hath said, *Vengeance is mine, and I will repay.* Who made you a Magistrate to take Gods roome? What commission haue you to lay hands vpon this image? But if I suffer this, hee would alwayes be meddling and quarrellsome, I should not haue any quiet by him. But God saith, *I will repay.* Thinke you, God hath left gouerning the world? or is he asleepe, that he cannot

cannot see these troublesome persons? or doth he want iustice, or power, that he cannot or will not punish them sufficiently, but you must needs rush vpon the bench, and be plaintiffe, Iudge, and executioner your selfe? Nay, you do great wrong; he hath said, I will do it; and will you presume to step before him, and say, I will do it my selfe? But, God is fittest to reward and reuenge injuries: for he is not partiall, & he tries the hearts, and sees all circumstances why he hated you, how long, and with what minde he did thus and thus vnto you: and he also can and will proportion the punishment to the fault: whereas (commonly) if men might carue to themselves here, they would cut a great deale too deepe, or else be too sparing. But sith God can doe it in best time, in best measure, and in best manner, and hath said he will doe it, what should you do meddling with reuenge, vnlesse you will hurt your selfe, wrong another, and shoulder God out of his place?

Now, for actuall murther, it is either } Secret,
or
Open.

Actuall mur-
ther. X

Secret, by poyson, some cunning deuice, such as was *Ahabs*. 1 Kings 17. He would not openly murther *Naboth*, but yet he lets *Iesabel* haue his ring, and consents to, and corceales the matter of that cursed and bloudy designs against *Naboth*. Therefore the holy Ghost tearmes *Ahab* no better then a murderer. In like case *Dauid* would not slay *Uriah* with his owne hands, nor by the hands of his subiects, but he puts him in the forlorne hope, casting him into such a perill, that he could not escape, and that also with a desire of his death; then by this plot, he thought to couer all: but God hath discovered, both to himselfe, and to the whole world, that *Dauid* was guiltie of murther. So much of secret murther. Open is committed, when one doth with his owne hands openly and willingly take away the life of a man. This is condemned, *Genesis* 6. 9. *Thou shalt not shed mans bloud*. The reason is added; *For he was made in the image of God*. This is therefore to deface Gods image, and as it were to race the Princes picture and great seale. Yea, it is thing is so hatefull vnto God, that he commands, that if a be a t *Exod. 21. 28.* ||
slay a man, he must be slaine, and his flesh not eaten. Now, if God would haue a beast stoned that slayes a man, although hee haue

neither law nor reason to restraine him; much more those are worse then beasts, that hauing Gods commandement & humane reason to hold them backe, yet by these barres cannot be kept in from violating the image of God, and spoyling the life of man. Besides, they haue seene how ill murderers haue sped. As *Cain*, what a curse, what a brand did God set vpon him, that he was alwaies a runnagate, and a vagabond, and could find no rest vpon the earth? And *Numb. 35. 37.* it is said, that the land is defiled by bloud, and cannot be made pure, but by the death of him that was the murderer.

Now this is so much more vile, by how much they be neerer bound in any linke or bond to him that doth this wrong; as a brother the brother, a child the father, the wife the husband, and such like. This makes the sinne a great deale more hainous and odious. But most monstrous and vnnaturall of all is it for one to lay violent hands vpon himselfe, to whom hee is bound by all bonds. For though one be neere to father and mother, &c. yet himselfe is most neere to himselfe, and he ought to haue most care of himselfe: therefore for one to rend his owne soule and body asunder, is most horrible, and breakes most bonds of God and nature: and this no beast will doe: Sometime they will teare and gore one another; but no beast was euer in such extremity of paine or misery, as that he would rage against himselfe and seeke to deprive himselfe of life. And this is noted of most impious and desperate persons, as *Judas* and *Achitophel*, which were first barbarous and cruel to others, and then at the length they turned the point of cruelty against themselves.

Therefore this should make vs pray to God to preserue vs from this highest degree of murder, and most hainous and execrable cruelty. For the cause that one growes to this (more then beastly) rage and cruelty against his owne body, is first a monstrous pride that he will not be at all, vnlesse he may be as he list himselfe: he will not submit himselfe to Gods will. Secondly vnbeleefe; that he hath no faith in God, nor euer looks for a good issue out of troubles. Thirdly (vsually) from extreame cruelty to others: as *Saul*, when he had beene blondily minded against the Priests of God, and *Dauid*; he made his conscience so fierce, as that it set vpon himselfe, and wreaked his owne reene on his owne bowels. And *Achitophel* was cruelly bent against *Dauid*, and carried an earnest

1
Cause of killing ones self.

2

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earnest thirsting after his blood; and then at length hee fell to be as ill minded towards himselfe, when hee was once crost of his purpose and desire. Now let vs labour to keepe our selues from enuie and hatred, and take heed of reuenge, and God will keepe vs from committing murder. He that makes conscience & prayeth against the least, shall keepe himselfe safe from falling into the greatest. Thus much for things forbidden in this Commandement.

The thing commanded generally, is to loue the welfare & safety of our neighbours soule and body, as our owne; and the particular duties that in it are giuen in charge, are either inward or outward. The inward are two, meeknesse and compassion. Meeknesse is a milde, quiet, and louing disposition of the heart, and a kinde and courteous affection to our neighbour. This is commanded, *Ephes. 4. 32. Be ye courteous one to another, and tender hearted.* This courtesie he opposeth to anger and bitterness, which he had named in the former verse, as breaches of this Commandement. And there be reasons why men should carry tender and meeke affections toward their neighbour. The first may be gathered out of *Esay 1 8. 7. Hide not thy selfe from thine owne flesh.* We haue one God, one Father, and are (as it were) one body; and therefore must be like affected one to another, as members of one body. Another reason is, *1 Peter 3. 4. A woman of a meeke spirit is much set by of God.* That which is particularly applied to the woman, is as true of the man; that whosoever is of a meeke and quiet spirit, he is in high account and fauour with God and his Angels. As contrariwise, a froward and contentious person (be he as conceited of himselfe as hee will) is base and contemptible in the eyes of God, and of all Gods children.

Now, the branches and parts of this meeknesse, are first to forgive one another: as in the place of the *Ephesians* before: *Be ye courteous, forgiving one another, as God for Christs sake forgave you.* Meeting with an obiection that might be made: Why? I am as gentle, affable and quiet, as any man can be, so long as you doe not wrong me, nor disgrace me: but indeed, if you do me iniury, or crosse me of my wil, then (you must pardon me) I am something passionate, I cannot endure it. Can you not endure it? what can you endure then? Surely, no more then a Beare or a Lyon, or a beast can. But, a Christian meeknesse will forgive and forget injuries.

Injuries and wrongs: It will not onely be kind to the kinde, and shew curtesie for curtesie, (for this the very heathen and infidels may do) but it will ouercome euill with good, it will be kinde to the vnkinde, and put vp wrongs and offences. And as hee looks for pardon from God for farre greater matters, so hee will not sticke easily to giue pardon for these lesser things: but hee that cannot bring his heart to this, to forgive his enemies, and do good vnto them, is a transgressor of this Commandement, and liable to Gods fearefull iudgement for the same, as appeareth at large, *Mat. 18. 23.* and thence to the end of the Chapter.

Construing
things in the
best part.

A second branch, and indeed an effect of this kindnesse, is to construe all things in the best part, to take things in the best sence and meaning we can, not to be suspicious and misdeeming. For this ill construction, and wrong interpretation of things, by halting and wresting them to the worst sence, is a meanes to fill our owne hearts full of bitterness, and make vs ready vpon euery occasion to fall to brawling & contention with other men. When one shall haue these doubts: Perhaps he thinketh thus of me, it may be he had this meaning, or did it to this ill intent; this will maruellously infect and leauen the heart with malice and hatred. And therefore *Rom. cha. 1. vers. 29.* it is set downe as a note of an euill man, that he takes *all things in the worst part.* But a courteous and meeke man will be sure, if a thing may be expounded one way better then another, to take it in the best sence, and make the best of it.

A third branch and effect of meeknesse, is, to seeke after peace, to be a peace-maker, to study to preferue & maintaine vniety and loue, as it is said in *Psal. 34. 14.* *Seeke peace and follow it:* as if hee should say, Peace is a iewell most precious, which if one labour for, he may finde, otherwise he cannot.

Yea but will some say, How can I get it? it flies from mee: I would faine be friends, & he will not: I seeke peace and kindnesse, but he is froward, and I can find no good intreaty at his hand. Well, yet follow after it; though it run from you for a while, pursue it still, and at length you shall find it, and that to your great comfort.

When a man
follows peace.

Now then a man followes after peace, when hee auoids all things that might breed iarres, and minister occasion of offence. For many there be, that would seem desirous of peace, & to haue men

men thinke well of them, and deale kindly with them: but they care not how they behaue themselves, & what they do to offend and grieue euery one, and to stir them vp against them. But kindnesse will do euery thing, that may win peace, & auoid all things that may hinder it, or breed strife; yea he that is truly meeke, will rather (in matters belonging to himselfe) part with his owne right in some part, and be content rather to want something that is due vnto him, then he will raise vp contention and strife. And he that doth not thus, is not truely meeke, and therefore also not much set by of God.

The second inward dutie is compassion and pitie. The former belongs, and is to be performed of all men, euen in time of their greatest prosperity: but this is proper to those that are in some affliction and misery. Now this compassion and mercy, is to haue a fellow-feeling of the griefes of other men, to weepe with them that weepe, to mourne with them that mourne, to beare the burdens of them that be weake, and so to fulfill the Law of Christ. This is commanded in *Coloss. Chap. 3. verse 12.* Now therefore as *Rom. 12. 25.*
the Elect of God, holy and beloued, put on the bowels of mercie. Hee wiltheth them, as they would be sure of their election, and haue a sound note of their holinesse, and that God loued them, so to put on the bowels of mercy; let the misery of other men enter into their hearts, and make their bowels yearne, euen as if the case were their owne. *Gal. 6. 2.*

Now this compassion and feeling must be both to the soule and bodies. As for the soules wee haue an example of Christ Iesus, that seeing the people as sheepe without a shepheard, in an hard case for matters of their soules, he had compassion, and mourned in his soule for them. And so he wept ouer Ierusalem, when hee saw them so stubborne, and so to resist the grace of God, and the good meanes of their peace. And *Paul* saith, *2 Cor. 2. 3. 4.* when hee heard of the incestuous man, hee wrote vnto them in many teares, and in as much sorrow (almost) as if the sinne had bin his owne. But contrary to this, is the mercilesse and pitilesse behaviour and heart of such, as are so far from weeping and mourning for the sins of other men, and from hauing any pitie vpon them, as that they despise and contemne them, and make a iesting talke of it to their disgrace, rather then pray for the, or grieue for them to their helpe and amendment; yea and worse then that, many

be

Compassion
and pitie.

Rom. 12. 25.

Gal. 6. 2.

matth. 9. 36
14. 14. 32
Luk 7. 13

be so diuellishly minded, and so resemble the diuell their father, as that nothing reioyceth them more, then to heare of anothers fall: especially, if he haue beene a professour, and stood for religion: then if he slip, it is such good newes, and maketh them so glad, as if they had gotten a great bootie. But little do they know how they sin against their owne soules, and how they prouoke God to let them fall into the same sinnes, or to giue them vp to worse offences, that then they may finde the same intreaty, and others shall reioyce and mocke at their fall, as they haue done at the fall of Gods seruants. And indeed a pittilesse heart towards other mens slips, is the next way both to make themselues fall into the like sin, and also to shut vp the hearts of men from shewing any compassion vnto them. Also for matters of the body, we must be touched with griefes of others: as in *Heb. 13. verse 3. Remember those that are afflicted, as if ye were also afflicted:* and we must be as members of one body. Now we know that the members be all partakers of the same grieve and paine. If any one, yea but the meanest suffer any thing, the rest also are partakers thereof: and so if wee haue that loue that ought to be in the hearts of Christians, we cannot choose but feele (in some part) the afflictions of Christians. As this the example of *Iobs* friends sheweth, *Iob 2. 11*. It is said, that hauing heard of the misery whercinto *Iob* was suddenly cast, they came to him, not as the common custome is, to bid him be of good cheare, and we hope you shall do well: but they came to lament with him, they wept with him, and rent their cloathes, and sate down with him mourning. They (hearing their friends woe) would let him know that they were touched with it, and therefore they shew it by mourning, and sitting in the dust, making his case theirs, so neere as might be. And if one be thus thoroughly and sensibly affected with other mens sorrowes, this good effect will follow; that they will be ready and willing to relieue them, and doe workes of mercy to them. As if one part of the body be troubled with ache and paine, you need not make a long oration to stirre vp the other parts, to vse their best means to ease and helpe it, for they are partakers of the grieve.

The good
that growes
by a sensible
feeling of o-
thers misery.

But for want of these bowels of mercy, it comes to passe, that men be so hardly drawne and haled to any worke of mercy, that it must be pulled from them by maine strength; and so many arguments,

arguments, so many reasons, so many inducements must constrainethem to it, before they will yeeld: and then, when all this is done, they bestow a thing of no value, nothing to the purpose. And they that be bountifull and liberall enough in matters of lust and vanity, be so sparing in workes of mercy, that one can hardly wring a penny from them, by all the persuasions hee can make. And what is the cause they be so slow and unwilling? Because they neither haue, nor will haue any sense of other mens miseries, but put away all consideration and regard of these things, and giue themselves wholly to pleasure. And in those matters which will cost them many teares, and bring them no good hereafter, but much sorrow, they care not how farre they runne, and what charges and expences they be at: but for workes of mercy, and duties of compassion that will further their reckoning, and comfort their soules, and doe good to the Church and Saints of God, they come off so slowly and heauily, as though all were lost which is that way bestowed. And the reason is, because they haue an heart mercilesse and void of compassion.

Now the outward duties follow: and they are three in number specially to be regarded. The first is an amiable and louing behavior of ones selfe towards others. For, as a fowre looke, and an austere contemptuous gesture, breaks this Commandement, (because it alienates mens affections from vs, and is a preparatiue to hatred) so it is a fruit of loue, and a part of keeping this Commandement, that one should (by all good and gentle carriage of himselfe) shew his readinesse and willingnesse to doe good so neare as he can to all. And this is a thing noted in *Abraham*, as a matter of commendation, and a testimony of his humble and louing heart, that where hee came hee was very courteous to all men, euen to infidels and men of false religion, and did carry himselfe in a good sort vnto them. As when he had to deale with the Hittites: first, he bowed himselfe in all courteous manner. & then his words were gentle, & all his persuasions milde and kind: and when they willed him to bury his dead in any of their sepulchers, he giues them hearty thanks, and with the like curtesie and good speech as before, propounds his request. And this gentle dealing did so win the harts of these heathen people, & made him so well esteemed

Amiable behaviour.

Genes. 18.

esteemed and accounted of amongst them, they say to him, thou art a Prince of God amongst vs, and would deny him nothing. And so when he met with the Angels, which he tooke for no other then common trauellers, he saluted them, bowing his body in all humble manner, gaue them good tearmes, and called them Lords, and intreated them to eate a morsell with their seruant. And by this affabilitie, and kinde vsage of himselfe, he did not only get fauour & good account with them among whom he lined, but hath gotten credit to this day, and shall to the worlds end; that being a man of worth and good desert, so well graced, and of such place and wealth, all this did not make him sowre, carelesse, or disdainfull; but he shewed himselfe kind and amiable, euen to the meaneest; and if we will be reckoned among *Abrahams* children, we must tread in his steps of gentlenesse and modestie: for proud lookes, and scornfull, and disdainfull behaviour are not onely odious to men, but also most abominable to God himselfe, as appeareth in *Prou.* Chapter 6. verse 17. *These six things doth the Lord hate: yea seuen are abomination vnto him; A proud looke, a lying tongue, &c.*

Swaggers
and their be-
haviours.

Genes. 16. 12.

But we see on the contrary side, that many thinke to get credit by high and proud lookes, as swaggers and ruffians, that haue no grace in them, nor outward thing to commend them. These abiect base persons, the scumme and froth of all the earth, rude in behaviour, wicked in heart, and carelesse in life, thinke (if they can looke bigge, and carrie a proud and disdainfull countenance, and ouer-crow euery man, and care for no man, scorne their betters, and preferre themselues before all, then they be men of some note, they shall be accounted of, & they be worthy to be looked after. They thinke to get credit by contemning euery bodie; and to be had in account by making no account of any. This is their courage, this is their valour, & they haue nothing to grace themselves with, but this kinde of rudenesse. But in truth this disgraceth and discrediteth them, this proclaimeth their shame, & sheweth that they be light and emptie of all goodnesse, and though they had many good parts otherwise, yet this would bury all, and make them contemned in euery mans heart and eye, because they be so scornfull and contemptuous, to euery one. This was *Ismaels* kinde of life, his hand was against euerie man, he regarded none, nor cared for any, but set them all at defiance and at nought: there fore

fore every mans hand was against him, they set as light by him : and these also haue an *Ismaels* reward, euery one is their foe, and euery one speaketh of their shame: & what haue they gotten now? For they that will be honored must honor, and they that will be kindly dealt withal, must deale kindly with others. He that looks for an amiable behauior from others, must shew an amiable behauiour to others.

The second outward dury, is to defend the oppressed, and succour those that suffer wrong; a thing much commended in *Iob*, that he pulled the prey out of the Lions mouth, & sought out the cause of the poore, he was a father to the fatherlesse, and husband to the widow. And this did comfort him in the time of trouble, more then all the wealth in the world. This is commanded in the *Proverbs*, cha. 24. ver. 11. *Deliver them that are drawne to death, and wilt thou not deliver them that are led to be slaine? If thou say, Behold, I knew it not; he that pondereth the hearts, doth not he understand it: and he that keepes thy soule, knowes he it not? will he not also recompence every man according to his workes?* He sheweth, that if we see those that be vnrighteously drawne to death & oppressed, we must not stand by and say; Alas, who euer saw such a world as this is? who euer saw such dealing? But we must put to our helping hand, and labour (to our power) and as far as we can to rescue them and deliuer them; for (saith he) wilt not thou preserue them? as if he should say; Art thou so mercilesse that thou wilt not helpe the oppressed? But then he meeteth with our excuses, which we are readie to make in such cases: I knew not that he had such neede of my helpe: and if I should meddle, I might bring an old house vpon mine owne head, and trouble my selfe when I needed not. But he cutteth off all, saying, Doth not God see thee and know thine heart? as if he should say; Well, these excuses may dazle mens eyes, and make a faire shew with them that can see nothing but shewes: but God looketh not so much to the tongue, and what one can say for himselfe, but he pondereth the heart, he doth not see it lightly, but knowes & considers euery particular thing & circumstance, and therefore there is no shifting nor doubling when he commeth to take triall of vs. And he knowes that all excuses come from selfe-loue, and the loue of lucre and commoditie, that one might spare cost, and liue at ease, and rather see another oppressed with wrong, then hazard himselfe.

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selfe any thing to helpe him. And last of all he saith, You that be so loth to suffer a little trouble, and be at a little charges to helpe another man in his miserie, know you not that God recompenceth men according to their works? that he causeth them to reape like for like? And may not you come to the like misery your selfe and then, because you had no heart nor wil to helpe another, you shall see others sit as quietly by you, and not venture to minister any succour vnto you. But many men are so possessed with selfeloue, & senselesnes of other mens wrongs, as if they were things done in a farre countrie, and in another age; as though it nothing pertained to them, they haue nothing to do with them. Others proceede a little further, yet come farre short of that compassion which God requireth: their mercy is onely in words: I am sorrie (say they) and it is pitie that honest men should be thus wronged; but they neuer put to an hand to helpe, neither wil they be at paines nor charges, to ease and deliuer the oppressed: yea most men beare this minde, that they could take more paines, and be at more cost to pull one of their owne beasts out of the ditch, then to pull a poore wronged Christian out of the pawes of the persecutor. But *Jonathan* was not of this minde, he ventured his owne life to saue *Dauid*, and deliuered him out of the hand of *Saul* his father; though it seemed, *Dauid* onely stood betwixt him and the Crowne. And *Obadiab* being the kings steward when *Ahab* his master raised an hot and sharpe persecution and would haue slaine all the Prophets, and he should haue escaped but hardly, in likelihood, if his Master had perceiued that he had borne any fauour vnto them: and the famine was so great, that no bread nor water (almost) could be gotten for monie, so that it was not onely dangerous, but exceeding chargeable, to feede an hundred Prophets now, whom the king sought with all violence to put to death; yet (notwithstanding all these impediments) he stood faithfully for God and his Prophets, and kept them with bread and water sufficiently in the heat of persecution, and in the extremitie of famine. *Rahab* also (so soone as she had any sparke of religion, and the feare of the true God) defended the spies, and that with hazard of her own life. For (when the king would faine haue gotten them, with purpose to haue slaine them) she hid them, & saued their liues; and by that means also saued her selfe, and her household; and had this priuiledge, that

1 King. 18. 4.

that afterwards Christ Iesus came of her stocke and posterity.

But on the contrary, most cruell and cursed of all are those, that be so far from helping and succouring Gods afflicted Saints, as that they reioyce at their trouble, and recount it one to another as very ioyfull tidings, that makes them merry, and they put an hand to it, and to their power help it forward. These shew themselves professed enemies to God and his seruants, and miserable vassals to sinne and Satan; and therefore (vnlesse they repent) iudgement without mercy will be vnto them: as they loued mischief, so it shall come vnto them; and as they were far from mercy, so it shall be farre from them.

The third and last duty here commanded, is to shew mercy to the needy that want, according to our ability and their necessity. This Christ commands *Luk. 12. 33. Sell that ye haue, and giue almes, and make you bags that waxe not old.* Where Christ exhorting them to be mercifull, meets with a common obiection: Indeed I would willingly bestow something vpon Christ, but alas I haue nothing to giue. Yet, haue you nothing to sell? Neuer a strike of corne? neuer a parcell of land? no household stuffe that you could spare for Christ? If you haue, sell it, & giue it to Christ and his members, in their necessity. Euen as a wicked man will rather sell something to serue his lust, then that he will haue it vnlatished: so do you for Christs sake, let not him go vsrued, but shew that you loue him, as well as they loue their lust. Oh, but if I should sell, and giue thus, I should be beggered. Nay, Christ willet no man to begger himselfe, but make you bags. This is such a treasure, as no other is like it: for none other will multiply and yeeld increase lying by vs, but is of that nature, that either of it selfe it will corrupt, and the canker and rust will waste it and bring it to nought, or else the theefe may meet with it, so that one is in continuall danger one way or other to lose it. But this is such a kinde of treasure, as in it selfe is euerlasting and growing; and is so surely kept, that no man can depriue vs of it by force or craft. And then another benefit there is also, *Where your treasure is, there will your heart be also.* This is a good effect, that if one lay vp treasure in heauen, his heart will follow it.

What is the reason, that many men come so hardly, and with such difficulty to speake of heauen, that one cannot draw their thoughts thither-ward? Because their treasure is not there, they

haue sent nothing before them thither.

Worldly men can talke nimble and readily of grounds, of money, and beasts, and such like, because in these they haue laid vp their treasure: and let a man goe whither he will, from the one end of the world to the other, his heart will still be there where his treasure lies: of this he will talke at his table, and in the field as he walkes, and euery where else, without wearinesse. The treasure drawes the heart vnto it. But these haue neuer laid vp one penny in heauen, and therefore haue no minde to thinke of it. But if a man would let his chiefe wealth be with God, and lay vp his speciall goods in heauen, his chiefe thought and speciall desires and meditations would be of God and of heauen: he would talke of it as willingly, as constantly, and with a little tediousnesse, as the most couetous man speakes of his money and cattell; and nothing should be so delightfull to him, as to conferre and meditate of things pertaining to the life to come. And *Pro. 11. 17.* it is said, *He that is mercifull to the poore, rewards his owne soule.* As if he had said: Euery man will yeeld, it is a good thing to be beneficiall to himselfe, and do good to his owne soule; but this is most certain, that nothing in the world, no purchase, no bargain shall bring so much profit to the soule, as a mercifull heart, and a liberall hand, to bestow his goods vpon poore Christians, the members of Iesus Christ. So the Apostle saith, *2 Corinthians 6. 9.* *He that sows liberally, shall also reape liberally.* It is otherwise in this matter, then it is in mens ordinary husbandry: for, let a man sowe neuer so good a seed, and vse all diligence in preparing the ground, yet sometimes hee loseth much labour, and is disappointed of his hope. But here it is certaine, one shall haue a good harvest, nothing shall hinder this crop. If one sowe but a cup of cold water, for conscience, and in lone, it is sowne vpon Christ Iesus, he is the ground: as in *Matthew 25. 35.* *I was hungry and thirstie, &c. ye feed and clothed mee.* Therefore, vnlesse wee thinke that Christ will be a barren ground; it is most certaine, that he that scatters seed here, shall finde a large increase. That which is cast abroad in mercy, shall returne againe in goodnesse: the more good a man doth, the more good he shall receiue; and that certainly, because God will restore it. And there is nothing more effectua'l to continue the good estate and prosperity of a family, then when the gouernour thereof is full of mercy and good workes.

workes, as appeareth, *Psalme 37. 26. The righteous is ever mercifull and lendeth, and his seed is blessed: and Prou. 21. 21. He that followeth after righteousness and mercy, shall live: righteousness and honour.*

Now that one may do this duty of mercy rightly, so as it may be pleasing vnto God, and bring comfort to his owne soule, these rules must be obserued.

First, out of *Isaia 6. 8. Deale iustly, and loue mercy.* Iustice in getting, must be ioyned with mercy in bestowing: that must be well gotten, that is liberally giuen: or else it is but to rob one to giue to another: to take it from the right owner, to whom God hath giuen it: to bestow it on another that hath no right to it. As *Samuel (1 Sam. 8. 14.)* faith of the ill Kings, that they would take away the peoples vineyards, and fields, and oliues, to bestow them on their seruants, and on whom it pleased them. This is not mercy, nor to be accounted liberality: neither doth it deserue any better name then theft. As many among vs care not how vniustly they get, whom they pinch, whom they oppress, whom they wrong: but when the time comes, that they thinke to shew their liberality, and to let all the world haue a taste of their bounty, then no man shall be put backe, but they will keepe open house, and euery man shall haue his fill for a time; and now they thinke they haue quit themselves well, and you must account them very liberall and bountifull Gentlemen. Nay, first let them be iust, and then they may be mercifull: but till then, all is oppression, robbery and spoyling.

Rules that one may do the duty of mercie a-right.

Men must be iust, before they can be mercifull.

And many idle Ministers that get many benefices into their hands, and make themselves fat with the peoples blood, yet to purchase to themselves some vaine glory, they will be content to make some counterfeite shew of liberality once or twice in the yeare, they will come to the people, and feast them and spare no cost for a meale or two; but they robbe their soules to feed their bodies; and vnder pretence of this hospitality, they make a prey of the soules of the poore people. But they should do as *Zacheus* did, first restore the ill gotten goods, and then of the rest that was their owne, they might be mercifull and do good: for it is no liberality to be lauish of ill gotten goods.

Secondly, it must be done liberally, without grudging or Chearefull murmuring: as *2 Cor. 9. 7. God loues a chearefull giver.* It must not giuing.

be wrested from vs, but come willingly and freely; or else the prayse is lost. So *Prov. 3. 27. Withhold not good from the owner thereof.* He makes the Christian neighbour that is in necessity, an owner; euen one that hath good right and title to our goods, according to our ability. For God hath giuen it vnto them, and it is their due: therefore he saith, withhold it not from him, but giue him readily; put him not backe, but let him see that thou art glad to do him good, and that it is a delight to thy soule to helpe him in his need. So Christ saith, that the poore widowes farthings was more in Gods account, then all the large offerings of richer men: for most of them gaue ambitiously, and some Pharises meritoriously, to bind God vnto them, and make him beholding vnto them; but she did not looke to credit: for it was rather a discredit to cast in her mite among the great gifts of the proud and wealthy, neither did she thinke to merit any thing at Gods hand thereby, but desired to please God. That which she had, though it was but a little, she gaue very freely: and therefore God accounted it as a very great gift. Therefore wee must looke that our gifts be free will offerings, and come voluntarily, and then they shall be well accepted.

Gal. 6.

Thirdly, we must looke to doe good, espially to the household of faith. Though a man should do good to all mankind, yet his principall regard should be to Christians, that where Gods kindnesse appeareth most, there his kindnesse may be most exercised; he must do most good, where God hath giuen most grace. So *Mat. 25.* that which they did to poore Christians, was accounted as done vnto Christ himselfe, and he repayeth it as a debt of his owne.

Which confutes those, that if they bestow anything, be sure Christians shall haue least, but it is done (hand ouer head) without any regard to whom it is done: and euery one shall fare better with them then he that is best. There is a certaine hidden malice, and a secret inueterate enmity to good men: and therefore all worldly men, think that worst spent, that is giuē to Gods children. And thus much of the things forbidden and commanded in this commandement: that we do the one, and auoid the other.

Hinderances
from the keeping of the
sixt Commandement.

Now certaine things must be auoyded, which are occasions of the breach of this commandement. And the first of these is pride: for so much pride as there is in any, so much occasion there

is

Is of the breach of this precept. For so the holy Ghost saith, that onely from pride contention comes. He that is proud, is alway ready to stirre vp strife: for he will doe wrong to any, but he will be admonished by none. Secondly, he so spends and ruins his estate, by seruing his prond lust, that he hath nothing to bestow in works of mercy: by setting himselfe so high, he brings his estate so low, that he cannot afford to do any good; he is alwayes in want and neede, still shifting and cast behind hand, because he is too lauish in spending vpon needlesse things to serue himselfe. As the Sodomites, though they liued in the most rich and plentifull countrey vnder the Sunne, and that which was fruitful of all increase, yet they could shew no worke of mercy, nor doe any good to any body. Because they were proud, and thought nothing well spent, but that which was spent in satisfying and seruing of their owne lusts; therefore they could spare nothing to supply anothers neede. So it is seene, that many men of meane estate, are able to doe more good, and to bestow more in workes of mercy, then many that haue rich reuenues. And why? Because these with their reuenues haue a deuouring sinne, and that is pride, which draweth them drye; so that they may truly say, they haue nothing to giue, they are driven to such wants and necessities, that they haue not sufficient to serue their owne tushes. But why haue they it not? whose is the fault? Is it not therefore because they haue fed the wasting humour of pride? and that eats vp all which they should bestow on Gods poore Saints. Therefore, who euer would keepe this Commandement, let him strue against this sinne: for that it will make him vnable to doe good, and cause him to be as drye wood, to minister matter for enery contention.

I
Pride.
Prou 13.10.

Secondly, beware of couetousnesse: for a couetous man cannot but be cruell. As appeareth *Micha 3. 3.* where speaking of couetous mens dealing with their poore neighbours, he saith: *They eate the flesh of my people, and flay off their skinned from them, and they breake their bones, and chop them in peeces, as for the por, and as flesh within the caldron.* He compareth these greedy minded men, not only to Butchers, that plucke off the hide of the poore beasts, but also to Cookes, that diuide the flesh in peeces, and cut the bones and sinewes asunder.

Couetousnes.

He that is giuen to wicked couetousnesse, cares not what mis-

chiefe falls on another, so he may haue lucre. Who euer stands in the way betwixt him and his gaine, he wiseth his death, if it shall bring him more gainethen his life. If it be his owne father, he could reioyce to see him laid in his graue that he might haue his liuings. If a brother, so he may gaine by his death, you can bring him no more welcome newes then that his brother is dead. What euer faire shewes couetous men make, yet their hearts are alwayes filled with fraud and cruelty.

Pro. 23. 29.

Lastly, take heed of riotousnesse, and drunkennesse; for when drinke is in, the wit and grace is out: then a man is such light stuffe, that the diuell may toss him about at his pleasure. First it hurts the body it selfe, and brings many grievous diseases vpon such disordered vnthrifts, and hasteneth vntimely and vncomfortable death vpon them. Secondly, it breeds strife and contention, murmuring, brawling, and wounds without cause. For when they went good friends (if drunkards can be good friends) to their pots, all vpon a sudden, vpon a mad humour, no man knowes why, they fall together by the eares, and are ready to stab and mischief one another. Thirdly, they so spend themselves this way, and drinke vp all their wealth, as that they haue no ability to do any work of mercy. Therefore pride, and couetousnesse, and drunkennesse, must be shunned of all those that would keepe this sixth Commandement, *Thou shalt not kill*. So much of the sixth Commandement, concerning the safety of our owne and our neighbours person, and what duties we owe thereunto. Now folloves the seventh Commandement, concerning chastity, and how we should that way behaue our selues.

The



The seventh Commandement.

Thou shalt not commit adulterie. Exod. 20. 14.

The summe of this, is, that we should keepe away all vnclean-
nesse from our selues and others, and vse all means to preferue
our owne and our neighbours chastitie.

Things for- bidden in the Com- mandement, are,	{	Inward: all vnchast lysts.	{	Others,	
		1 A Iulserie.		Vanaturall, with	Ones selfe.
		2 Fornication.		Natural, Enting vlawfully,	Our of time.
		3 Vncleannes.		in marri- age, or in Ning	Imoderately,
Out- ward:	{	4 Wanton- nesse, in	{	Apparall.	
		Things pertaining to the body:		Food.	
		Body it selfe in		Sleepe, &c.	
		Parts, Eye, Foot, &c.			
		Whole: as in dancing immodestly.			



THE first branch of this Commandement, is in
filthy lusts and impure desires of the heart, de-
lighted in, and consented vnto; though they
be kept in, and neuer breake forth in word
nor deed, yet this very lust, and desire it selfe,
makes one a breaker of this Commandement
before God. As our Saniour Christ the Law-maker, and there-
fore also the best expounder of it, doth testifie: *I say vnto you, he
that looketh vpon a woman, so lust after her, hath committed adultery
with her already in his heart.* They of old, saith hee (meaning the
Pharises) he said, *Thou shalt not commit adulterie*, extending the
Commandement no further then to the grosse act: and that they

Habac. 1. 13.

would not haue men commit, because it would bring reproach vpon their name, and death vnto their body. But Christ requirereth a far greater purity, and shews that the adultery of the heart is odious to God, as well as that of the body; and that men cannot more easily see and perceiue that outward filthinesse, then he doth the inward. For he hath pure eyes, that can abide none iniquity; and, he searcheth the heart and reines. An vncleane heart therefore, wishing foule things, and meditating vpon filthinesse, is most hatefull to God.

Use.

Inward vncleannesse accursed before God.

The use of this, is, to condemne those, that when they heare Gods curse against the transgressours of this Commandement, concerning adultery, thinke, if they haue not broken forth into the outward action, they are free, and out of the gunshot, this threatening pertaineth not vnto them. But let them know, that if they haue an ill heart, though men cannot charge them with the ill act, yet God can charge them with the euill thought, and they are liable to Gods curse, as well as those that offend outwardly.

Iam. 1. 10.

Indeed there be degrees, and the increase of sinne brings the increase of iudgement, and grosser sinnes shall haue more grievous plagues: but the least fault is sufficient to condemne them. And they that will not humble themselves, nor care for inward motions, will (if occasion be offered) easily be drawn to the outward practise. For lust hauing conceived, bringeth forth sin. And he that will not restraints it in the conception, shall not be able to hinder it in the birth. Therefore hee that wou'd not haue sinne borne, must not let lust conceiue, but labour earnestly to kill it in the wombe, as it were. For howsoeuer thought be free in respect of the sight, and law of men, yet it is not free from God, nor from his law which was not onely giuen to reforme and rule the outward manners, but the soule also, and all the affections.

Jerem. 4. 14.
Lust should be slaine in the conception.

Secondly, this serueth for the instruction of those, which haue thus offended, that they must repent and craue pardon at Gods hands, and intreat him of his mercy, to kill their lust, and to wash away the filthinesse of their heart; that they may not onely be freed from the iudgement of God due to the sinne, but also may hinder the birth of so filthy a monster, as will proceed of this so ill a conception. In other conceptions it is a foule fault, after the conception to take any thing that may hinder the increase and birth of it: but in this conception, it is the greatest vertue and

and safest way, to take such a receit as shall quite kill it, that it may neuer come forth to light. And this receit is onely to repent and craue pardon: for else God will bring their secret sinne to open shame, and their inward filthy desire, to outward publike disgrace.

Now the meanes to purge the heart, and to make it cleane and pure from such filthy affections, is first to pray to God often and earnestly to purifie the heart, and to sanctifie it by his holy Spirit: Then secondly, to be faithfull and diligent in some honest & lawfull calling, that they may busie the heart vpon something lawfull and profitable. For idlenesse is the mother of foule lusts. As a standing pool (not hauing any course of running) groweth filthy of it selfe, and full of Tades and noy some vermine, so the heart that is not taken vp in some good and honest calling, is a fit place for the diuell, wherein to breed and ingender all monstrous and filthy lusts. What was the reason why the Sodomites grew so filthy and vnclean, that no people were euer so beastly? Because hauing the most fruitful & abundant country in the world (for it was like the garden of God that yielded them all commodity and profit) they grew rich, and then did giue themselves to nothing else, but their ease & delight. Their nature was no worse then others: but their idlenesse did so corrupt their hearts, as the diuell had liberty to cast in, and they leasure to pursue all monstrous and vncleane desires whatsoeuer: This was the cause they were so outrageous.

Allotemperance in meat and drinke, watching and fasting, as neede doth require, and as our strength may beare: These meanes (by Gods blessing) will slay these lusts, and empty the heart of such ill desires, and preserve our soules and bodies pure and vndefiled. But if all these meanes being vsed faithfully, these lusts will not yet be so overcome, but still arise, and still overburden the heart, and set it on fire with ill desires, and the flesh will not be tamed, then one must seeke the remedy of marriage, and pray to God to giue him a meet yoakefellow; and then he may looke that God will certainly heare his requests. For when we haue done our endeour to beat down our flesh, and yet cannot so overcome it, but that we stand in need of an helpe this way, then God hath called vs to the estate of matrimony; and as he hath giuen vs a calling, so we may hope that he will.

The meanes to cleanse vs from filthy affections.

I Prayer purifieth the heart.

2 Idlenesse breeds lust.

Ezech. 16. 49.

Gen. 13. 70.

3 Temperance in meate.

will giue vs such a one, as shall be a comfort vnto vs, and an helper both for this life and the life to come. And so much for the inward breach.

Outward
breach of this
commande-
ment.

Adultery.

Prou. 2. 17.

The outward breach of this Commandement hath many branches; but the chiefe are comprehended by the Apostle, *Galas. 5. 19* where he saith, *The fruites of the flesh are adultery, fornication, uncleannesse, &antonnesse.* These are the chiefe outward breaches of this Commandement, And first for adultery: That is committed, when the parties offending are either married or contracted: for, if he be either ioyned by marriage or contract that commits the act, then it is adultery. This is a very high breach of this Commandement, because they *break the couenant of God*. For, when they come together in either of these knots, they bind themselves by couenant, not onely one with another, but to God himselfe (that hath appointed the ordinance, and whose name they haue called vpon, for the confirmation of it) that they will faithfully and truely keepe their fidelity one to the other: and therefore if they deale vnchastly, it is not onely vniustly done in regard of themselves, but they forfeit their bond to God, euen to the hazard of their saluation, and prouoke his curse, both on the soule and body. And this exceedingly aggrauateeth the sin of adulterers, that hauing come in the sight of God, before men and Angels to make a couenant, and there also in the face, and by the voice of the congregation, craved a blessing of God vpon their proceedings, they abuse God, Angels, men and all, by breaking their couenant, in polluting their bodies, directly contrary to the solemne vow which they made to the Lord.

The fruits of
adultery.

Leuit. 20. 10.
Deut. 22. 22.

2

But how gricuous and vile a thing this is, the ill effects that follow it do declare. The first is set downe, *Prou. Chap. 5. ver. 11. It consumeth the flesh and the body.* It is a fire in the bones, it breeds fretting and incurable diseases: that, as the sinne maketh one loathsome in the sight of God, so the plagues which attend vpon it, will make him loathsome in the sight of men. If one be so audacious as to breake the couenant of God; though men forbear to inflict that death vpon him, which by Gods holy law is due vnto him, (for by the law of God the adulterer is guilty of death as the muttherer) yet God meetes with him, and by filthy diseases brings him to his deserued end. Secondly, *Prou. 6. 26.* the holy Ghost saith, it bringeth one

to a morsell of bread, that is, to extreame povertry. And so *Yer 31*
12, saith of his sinne. *That this is a fire which devoureth to destruction,*
and which will root out all our increase: this will make spoyle
 and hauock of all that a man hath. Thirdly, it consumeth not on-
 ly the goods and body, but there is a further consumption then
 all this; he that doth it, destroyes his owne soule, as *Solomon* saith,
Prou 6. 32. Fourthly, he gets a perpetuall blot to his name, *Prou*
6. 33, that he shall neuer be able to put away, vnlesse he doe truly
 repent, and so get it washed away by the blood of Christ, which
 only will make all cleane. But eise he shall haue alwayes a shame-
 full name and an ill report. All the braue apparell, all the bri-
 bing and colouring in the world, will not couer this blot of the
 name and estimation. For he is a needlesse theefe, not stealing for
 necessity, but of presumption, and therefore deserues no pity.
 We see, that if a theefe vpo necessity, as seemeth to him, (though
 indeed no necessity should make a man sin) steale from his neigh-
 bours, men shew some kind of mercy, and doe not altogether so
 much abhorre it: but when one hath the remedy, and hath pro-
 fessed his thankfulness to God for his helpe by marriage, and yet
 notwithstanding all the good meanes to the contrary, will breake
 his couenant, he is a needlesse theefe, he deserueth no mercy, but
 he destroyes his owne soule, and makes his name to stinke a-
 mong men. Fifthly, he that doth commit adultery, doth not onely
 destroy his owne soule, but he doth what he can to destroy the
 soule of another also, and so to kill two at once: and in this regard
 this sin is worse then either theft or murder. For if a theefe should
 strip a man of all he had, and (besides that) take away his life also
 the man so wronged, were not one whit the worse man for
 all this, but his soule might goe to heauen, as if he had dyed in his
 bed: but he or shee that enticeth another to commit adultery,
 robbeth the party of saluation, so farre as in them lies. For little
 do these allurers know, whether euer the other shall repent, or be
 conuerted from this sin. For this is such a wound, as no Physician
 can lay his hand to heale it, but the holy Ghost; no medicine can
 cure it, but the blood of the Sonne of God. This is not to
 spoile his body of wealth and health onely, but euen the soule
 of life and grace; and this is the most grieuous spoile and dange-
 rous that can be committed. For, though one should hurt and
 wound another: yet there were hope that one might finde some
 skillfull

skillful Chirurgiō to make al whole again: but he that hath strike so deeply into the soule & conscience, and hath kindled the fire of Gods vengeance in the heart, how knoweth he whether this shal euer be healed? And what a fearful thing is it to be an instrument to draw another into hell, and to incurable and endlesse misery?

Lastly, besides all this, an adulterer is a theefe, by intruding his child into another mans possession. For what greater wrong or indignity can be offered to a man, then to haue his patrimony and his labours left, to a bastard, the seed of his mortall enemy? For, of all men in the world, he would be most vnwilling (if he knew of it) to bestow it on him: much rather would he giue it to a stranger whom he neuer knew before, then to one that had so shamefully abused; and could better find in his heart to leaue his goods to a vagrant begger, then to that bastard, whom vn-wittingly now he feedeth and cloatheth, and who shall enioy all his labour. Thus much for the cursed effects of adultery.

Now the vse that we must make of this, is, That sith it is so foule a sinne, and yet our nature is subiect to fall into it (as *Dauid*, after many corrections and humiliations, after many miseries and benefits, when he was somewhat growne in yeares, and had remedy also, yea and as the corruption of those times was, had many wiues, yet committed this sinne) it should moue vs to vse those meanes and preseruatues that may keepe vs from it. For, if *Dauid* did fall into it to his great woe, and to some blotting a so, and blemishing of his name, then we must not be secure and thinke our selues safe. Now the meanes to make a man liue chastly in marriage, are these. First, if there haue bin any fornication before marriage, know that this is a secret poyson that lurketh within; and if it be not stayed, it will breake out to adultery. Therefore that fire must be quenched by true repentance, and so it shall neuer flame out into further mischief, else it will certainly haue his vent: an old fornicator will be a new adulterer. I meane by an old fornicator, such a one, as hath committed fornication before marriage, without repentance: for he hath a wilde fire within, which if it be not pardoned and healed, may reuiue again vpon any occasion, and breake out as violently as before. And it may be said of him, as God said to *Cain*, Thy sin lyeth at the doore; so his old sin lieth at the doore ready to catch him: yea, it will let him haue no peace, but lieth in wait, hunteth and pursueth him and meets him at euery turne, til it hath brought him to nought,

vnlesse

Meanes to
make vs liue
chastly in
marriage.

vnlesse he by repentance first bring it to nought.

This then must be the first care, if one hath bin a fornicator, to repent for that. And thogh one hath not offended this way, yet he must keep & obserue this second rule: Euery married person must labour for pure & feruent loue to his yolk-fellow, as in the *Prou.* 5. 18. he wils men not to follow after the strange woman. But how shall I chuse? He sheweth in the 18. verse, *Reioyce in the wife of thy youth, and delight in her loue continually.* If married persons get feruent and pure loue one to the other, this will keepe them safe. For it is not the hauing of a wife, but the louing of her, that maketh a man liue chastly: and it is not the hauing, but the louing of a husband that preserveth a woman from whoredome. But if she haue him, and yet hate him and despise him, she is in danger euery day to be defiled. Feruent loue then must be sought for. Not such as flesh can yeeld: for the nature of flesh is, as to be violent before marriage, so to be ready after to finde occasions of iarres and dislikes: but pure loue is a gift of God, and a spark that comes from heauen, and hath this vertue, to make a man liue chastly. But now if one will say, Surely I will neuer be an adulterer, yet for all that, cares not for his own wife, but contemnes and despiseth her, he hath no warrant to say so: nay he taketh the next way to bring himselfe into the snares of adultery, by this first breach of a most principall duty of marriage, in that he doth not loue his wife.

Another meanes to auoyd adultery, is set downe in the *Prou.*

2. 16. *If knowledge enter into thine heart, and wisdom delight thy soule, then shall it keepe thee from the strange woman, that flattereth with her lips.* To delight then and reioyce in the pure word of God, and to embrace it in ones heart, this will so satisfie the minde, and content the soule with sweet comfort and delight, as that one shall not need to follow the impure and foule pleasures of the flesh, that are contrary to God and his word. But if wisdom enter not into thine heart, lust will: and if a man finde no reioycing nor pleasure in the word of God, he is in continuall danger to seeke pleasure in these fleshly and damnable lusts that fight against God, and against his own soule. For no man can liue without his delight; and though it break not out strait to the main sin of adultery, yet it will begin with other vanities; and not cease till it hath drawne on through many idle and foolish delights: and at length leaue him wallowing in this filthy and loathsome pleasure.

Loue betwixt
yolk-fellows
in marriage,
preserueth
their chastity.

Loue to Gods
word prefera-
ueth chastity.

sure. For, he that is not refreshed with some pure and holy delights, will surely be carried headlong to some vngodly pleasures.

4 Thirdly, will wee be kept from this foule and monstrous sin? then we must marke the rule of *Salomon, Ecclesiast. 7. 28. I finde more bitter then death, the woman whose heart is as nettes and snares, and her hands as bands: He that is good before God, shall be deliuered from her, but the sinner shall be taken by her.* He sheweth how one may escape the lewd woman, and keepe himselfe free from her snares: namely, be a good man, walke religiously, and keepe peace with God, else he is in continuall danger to be taken. He shewes why God suffers filthy strumpets and harlots to liue vpon the earth: namely that they may be a iayle or prison to wicked sinners, and chaines wherein to hamper all vngodly persons: they be as fowlers to catch hypocrites, that haue not the true feare of God: that those that be hatefull to God for other sins, may be made hatefull to men for this sin. For when men prouoke God by sins that he hateth as much, but be lesse subiect to disgrace amongst men, then he giueth them vp to those sins that may shame them, and bring them to contempt before the world. And it is not as most men say, Alas, he was an honest man vntill he slipt into this fault. No; had he beene honest before, God would not haue deliuered him vp to the power of this vile sin now: But, because he was wicked before, therefore God punisheth sin with sin, that his inward wickednesse might appeare to his greater disgrace, he hath lined irreligiously in the first Table, and now God in vengeance giueth him ouer, to liue vnrighteously in the second. These be the meanes then to keepe one pure: namely, an vpright life, that one liue in no other sin that breaketh off peace betwixt God and him: and to take delight in the word of God: and vse all good meanes to get a pure and feruent loue to the yoakfellow and to purge out by godly sorrow that venime of fornication, if any haue bin committed before that else would infect the heart with adultery. For marriage cannot kill former lust, onely repentance can do that: and marriage is a helpe to a penitent man, to preserue his chastity for the time to come.

But now, if one haue fallen into adultery, and broken the covenant of God, there is no way for him but onely one: euen to confesse his filthy sin, and be grieued, and iudge himselfe for it: and then to lay hold on the merits of Christ Iesus, and to craue God

A good man
shall be pre-
serued from
uncleanesse.

Prou. 32. 14.

Gods mercy; knowing that he can as eaſily forgiue, & the blood of Chriſt can as eaſily waſh away adultery in the higheſt degree, (ſo the perſon be penitent) as the leaſt ſpot of wantonneſſe. So much for the firſt outward breach, *viz.* Adultery. The next followeth, and that is called Fornication; that is, when ſingle perſons commit the filthy act. 1 Cor. 6:10.

And this, howſoever it be not ſo grievous as the former, be-
 cauſe it doth not breake the covenant of God, mentioned *Prov. 2.* The ſecond outward breach is fornication,
 17. and is not puniſhable with bodily death, yet it is a fearfull ſin
 liable to the curſe of God and damnation. For ſo it is ſaid, 1 Cor.
 6:9. *No fornicator ſhall enter into the kingdom of heauen.* It is ſuch a
 ſin as ſhuts one out of Gods kingdom, & caſts him downe head-
 long into hell, and the euerlaſting vengeance of God. And the ill
 effects of adultery aforenamed, namely, a diſeaſed body, a poore
 eſtate, a blemiſhed name, a damned ſoule, and the drawing and
 murdering of anothers ſoule, doe agree to this ſinne alſo. Oh, but
 they will marry the party, and ſo all ſhall be well, and they will
 make an amends. But this cannot make an amends; for nothing
 can waſh away the pollution of the ſoule, but the blood of Chriſt.
 But if you doe marry the party, why will you giue the firſt fruits
 to the fleſh and the diuell, and the reſaſe to God? It is a ſhamefull
 thing to ſerue ſin with the chiefe of his ſtrength, and God with
 the remainder. How can they looke for a bleſſed proceeding from
 ſo foule a beginning? Why will he do ſo much wrong to his firſt
 borne, to make him baſe begotten, and his poſterity a baſtard ge-
 neration? Why wil they beget a continuall ſorrow to themſelves,
 that they ſhould not be able to looke vpon their child without
 bluſhing, and cannot ſee the fruit of their body, but they muſt
 looke on the fruits of their ſin, and behold a witneſſe before them
 of their owne filthineſſe and diſobedience to God? Or, If he pur-
 poſe not to marry her that doth this, why doth he rob her of her
 virginity, and make her vnfit for any other elſe? Therefore this is
 a foule ſin, and dangerous. For vnleſſe it be repented of ſoundly,
 fornication before marriage makes a plaine and high-way for a-
 dultery after marriage, and for much miſery in this life, and euer-
 laſting ſhame and torment in the world to come. The remedies againſt adul-
 tery, ſerue alſo
 againſt tordi-
 cation.
 Reuch 2:18.

The third outward breach of this Commandement followes: Vncleanneſſe,
 and that is vncleanneſſe; which is either vnnaturall, or naturall; the third out-
 vnnaturall, with others, as Sodomie practiſed of the Sodomites; ward breach.
 condemned.

condemned, *Rom. 1. 27.* when man with man worketh wickednesse, woman with woman commit villanie; or else that beastly sin, when men mingle themselves with beasts. These nature abhors, and they be commonly punishments of some other horrible wickednesse, and the most fearefull plagues of God that fall on the sons of men, and are far worse and more horrible then adultery. The other kind of vnnaturall vncleannesse, is by ones selfe. For one, by himselfe alone, may defile his owne body in most filthy sort: which though it be most secret from man, yet it is abominable before God, and often God brings it to light, by punishing those which haue vsed it, sometimes with extraordinary fiercenesse, sometimes with blockishnesse of heart, or with terror of conscience, & horrible feare in their mind, or else with frenzie and madnesse. These punishments haue often fallen vpon the practisers of this sin, & then all goes abroad, then they lay open and vomit out all their shame: and howsoeuer they seemed chaste and pure before, yet now their filthinesse is brought to light. The second vncleannesse is betweene married people, either in their entrance into marriage, or else in their proceeding and vse of it. The vncleannesse in the entrance, is either if one marry another of a contrary religion; as a Professor & a Christian to wed an Atheist or a Papist; their whole life soled, till repentance & conuersion come, is vncleane and vnholly in the eyes of God. Also if those marry together that be within the degrees of consanguinity or affinity forbidden, they may cloake and shift as long as they will, but they shall neuer shift off the reproach and condemnation of being vncleane persons before God, sith they marry without the warrant, yea contrary to the commandement of God. Also those that marry without consent of parents, their marriage is vnholly, and life vncleane, till they be reconciled to God by repentance, to their parents by submission. These be the pollutions in the entrance into the estate of marriage. In the vse of it, vncleannesse is committed. First, in comming together at vnseasonable times; this was a cause that made the land of Canaan to vomit out her inhabitants, because they had no regard to obserue lawfull times, but came together then when God and nature required that they should forbear the marriage bed, and keepe themselves asunder. Now if the Lord did so fearefully plague these heathen people for

Naturall vncleannesse.

Leuit. 18. 19.
24. 25.
Leuit. 20. 18.
Ezek. 22. 20.

for this vncleannesse, which onely had the law of nature to guide them; how much more are they in danger of his heauy wrath, that haue been forewarned to auoyd this sinne by his iudgements executed both on the Gentiles and on the Iewes, and also by his written word? And this was to be punished with death in both parties, in the old law; because by reason of the time and manner of separation it might then be more easily discerned. Also in marriage one may deale vncleane by excesse, vnlesse he carefully strue and pray for temperance and moderation. For as a man may be a wicked drunkard with his own drinke; and a glutton by excessiue deuouring of his own meate: so likewise one may be vncleane in the immoderate vse of the marriage bed. And these finnes, though the hand of the magistrate cannot punish, yet Gods hand often finds them out, and the children diuers times proue monsters, and mis-shapen, and leprous, or idiots, or else very vngodly and stubborne. And thus God meetes with these secret finnes by iudgement, when men will not be carefull to auoide them, or to put them away by repentance when they are fallen into them.

The last breach of this Commandement, is in wantonnesse; which is the preparation and foundation of all the former; consisting either in things belonging to the body, or the body it selfe. Wantonnesse in things belonging to the body, is shewed in costly apparell. Not but that there is a diuersity of the degrees to be regarded, and every one may be apparelled as is meet and seemely for their estate: but in no estate or degree may one be so excessiue, as to forget holines & Christian sobriety. None should bestow so much time in trimming of his body, as he can haue no time for trimming of his soule.

Secondly, in strange apparell, as *Zeph. i. 8.* the Princes, the Kings children are rebuked, for that (hauing more money and maintenance then their neighbours) they did not bestow it in doing any worke of mercy to the poore, or providing any thing of profit for the Common-wealth, but only in setting out themselves by new fashions, that no new trick or foolish device could come vs, but perfectly they must haue it. Yea, they neuer thought themselves well, vntill they were beginners of some new fangled inuentions concerning their attire, that other folkes might looke at them, and lust after them. And this kinde of persons, how euer they

Hay 4.4.

Wantonnesse
in diet.

1er.5.8.

Wantonnesse
in sleepe.

Gal.5.19.

Wantonnesse
in abusing the
parts of the
body.

2 Pet.2.14.

Prou.6.13.

Wantonnesse
in abusing the
whole body.

they seeme fine in their owne eyes, yet they be filthy in Gods eyes. Also in excessive diet, when we keepe no good measure in meate and drinke. For one cannot lay on more fuell, but he shall haue a greater flame. So stuffing ones selfe with meate and drinke, will make the heart more outrageous in all euill lusts. As the Prophet saith, *They rise vp full, and then they reighed after their neighbours wines, as a fed horse after his mate*: this may seeme a homely comparison, yet the holy Ghost vseth it, to make the sinne more loathsome. Also in excessive sleepe and sluggishnesse; when a man liues so, as neither the world, nor the place where he liues, shall be any whit the better for him, but he spends his strength and his life in eating, drinking & sleeping; abusing that time slothfully, which God hath giuen him to doe good, and therein to get some knowledge of God, and assurance of his owne saluation. Such manner of persons be wantons, and by the Apostle put in the number of filthy persons that shall not inherit eternall life. Also wantonnesse is committed in the body it selfe; and that either in the parts, or the whole. In the parts, as an eye full of lust, as Peter saith, *that ceaseth not to sinne*. Though the body sometimes ceaseth for want of occasion, or for weaknesse, yet the eye is alwayes busied in vnchaste and wanton lookes. Also the tongue, in vnchaste and wanton songs, and reading loue-bookes of dalliance and filthinesse, which is a kind of contemplative fornication. They that made them be wantons, and so are those that reade them. So euery other gesture that stirres vp ones selfe, or any other, purposely to lust, that is wantonnesse; as the Wiseman saith, that a wicked man makes a signe with his finger, and speakes with his eye. *ye shall see to gaine him a name of wisdom*

The whole body is abused to wantonnesse in immodest dancing. A notable example whereof we haue *Marke 6.22* in *Herodias* a gracelesse daughter, of a cruell and incestuous mother; though her dancing gained her great credit in *Herods* court, and pleased him and all his Nobles; yet it was most displeasing in the eyes of God, and he hath iustly published her sinne and shame to all posterity. For here euery part is abused to dalliance, the eye, the hand, the foot and all, in meeting, in embracing, and such like: All the action is nothing but the profession of an vnchaste heart. Here is an artificiall grace, an artificiall pace, an artificiall countenance, and in euery part a wicked art is added to increase the

the filthinesse: and if you call it a sport, it is a very dangerous sport, to vse the body as an instrument of wantonnesse, and an inducement to fornication and adultery.

Those also haue offended in wantonnesse, that giue themselves liberty to be present at, and see such things as be practises of wantonnesse, as stage-playes, which serue for nothing but to nourish filthinesse; and where they are most vsed, there filthinesse is most practised; where the man is cloathed with womans apparell, and that openly is put in vse, which the Lord condemneth as an hainous abomination, this is a way to breed confusion of sexes, and it is a plaine belying of the sexe. Those men that haue thus hurt themselves or others, must craue pardon, and repent: and those parents, that themselves in youth haue taken liberty this way, must restraime their children: contrary to the common practise of impure parents, that haue themselves beene old fornicators and wantons; and now when they are spent, it doth them good, and makes their heart glad, to see their yong children tread in their steps, and run to all wanton and vnseemely behauiour. This howsoeuer men make but sport of it, yet God will not tolerate it: for if he cannot put vp the abuse of one member alone to wantonnesse, he will neuer endure that the whole body should be thus abused. So much of the seuenth Commandement, concerning preserving our owne and others chastity. The next is concerning goods, in the eight Commandement, which is as followeth.



The eight Commandement.

Exod. 20, 15. Thou shalt not steale.

The summe of it is, that we should not hurt our owne or our neighbours estate: but so farre as wee can, procure the good of both.

		Inward: as the desire of the heart.				
The things forbidden, are either	{	Publike, in	{	Church,		
				Common-wealth.		
	{	Outward: either	{	Wastfulnes: as in	{	1 Excesse in any thing.
				Living of a mans owne goods, by		2 Idlenesse.
			3 Suretiship.			
	{	Private, in	{	Niggardlinesse,		
		Vniust pursuit of other mens goods, by		Some shew or colour of law: as crafty bargaining and vsurie.		
				Some meanes without colour: as by force, or theeing, or such like.		



HE inward breach of this Commandement, is lusting after other mans goods in the heart, and a secret desire of that which is none of ours, though wee seeke not to get it wrongfully. For as in the former Commandement, the filthy concupiscence of the heart was accounted adultery before God, though vncleane practises did not breake foorth: so here, hee that inwardly longeth after his neighbours goods, is a theefe before Gods iudgement seate, though hee stay his hand from taking of them. So in 2 Pet. 2. 14. (hee describing wicked men) saith, *They haue hearts exercised in conetousnesse.* Though they durst not giue such liberty to their hands, yet it was the occupation of their hearts to be alwaies stealing, alwaies desiring that which was none of theirs. Euen as the desires and thoughts of Christians are busied in thinking of the life to come, and of their latter end, and how to glorifie God while they liue: so their desires and hearts were alwayes wandring and pursuing after another mans goods: this was all the exercise of their hearts. So Micha 2. 2. *They couer fields, and take them by force.*

To long after
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First, the heart lusteth, then there is no stay, the violence of their

their lust carries them headlong, and they cannot be at quiet till they haue vndone a man, and spoyled him of his goods. And this was *Achans* first beginning of the euery. He saw a faire garment and a wedge of gold, that was no perticular mans indeed, Ios. 7. 21. but he knew it was none of his: for God had challenged the spoile of all that City to himselfe. But hee thought there was enough for God and him too: and therefore he lets his heart loose to desire it: and then he could not hold his hands off, but tooke it to his owne destruction, and the vtter ruine of his whole family, for they were all put to death: and the first beginning was his coueting heart. So *Ahab* seeing how commodiously *Naboths* 2 Kings 25. vineyard lay to his pallace, thought he might make him a faire garden there, and might haue a goodly priuate walke close to his house, and therefore he would faine haue it: and thereupon he sends for *Naboth*, and offers him some consideration for it: but *Naboth* knew that he might not alienate his possession from himselfe that God had giuen him: therefore he saies him nay. But this desire was so immoderate and earnest, that it would take no nay, and therefore he was euen sick with grief and desire of that which was none of his. And then there was no way left, but *Naboth* must be slaine, and by hooke or crooke *Ahab* must haue the vineyard: and so *Naboths* life and vineyard were both taken away: but so, that *Ahab* destroyed his owne family and posterity by his wicked couetousnesse.

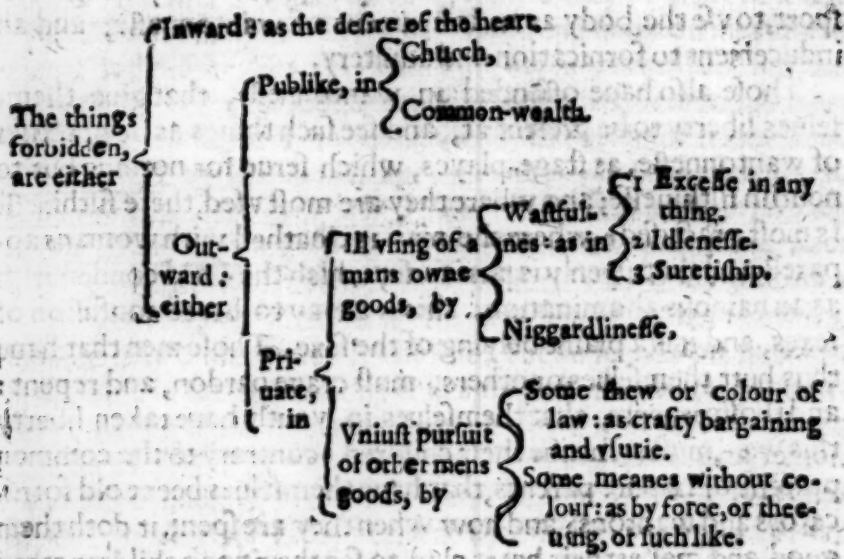
The vse that we must make of this, is, that though we haue neuer done any man wrong in one penny, yet we must repent for the wrong of the heart, and the secret desire of the soule, or else before God we are culpable of the breach of this Commandement, and liable to the plague of God for it. Secondly, we must learne to restraine our desires, and repress the wandring lusts of our heart: for that which is a sin to take before men, is a sinne to wish before God; therefore we must bind our minds and senses to the good abearing. Now the way to expell this wicked and greedy couetousnesse of wealth, is to consider these two things: First, the small or no good that riches can do them that haue them. Secondly, the certaine hurt that the desire of them will bring. For the ground of couetousnesse is this, that men haue a false and foolish imagination, that wealth will bring some happinesse; and if they haue great store of riches, then they should be in good safety.

Couetous
desires to be
repented of.

Wandring
desires must
be restrained.

Remedies a-
gainst coue-
tous desires,

The eight Commandments.



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Luke 16. 23.

First, saith he, *God spake once or twice, I heard it, Power belongeth vnto God.* This is the reason; Nothing hath any power to do a man any good but God. Therefore, he that hath all the wealth in the world, his wealth cannot helpe him, it cannot keepe away any iudgement, it cannot free him from death, nor from hell, but one may as soone go to hell from wealth as from want: the rich man may passe into torment, as well as the veriest begger alieue. Nay, it cannot ward off one stroke of God from soule or body in this life, it cannot keep away sicknesse, nor the causes thereof. If then they be so weake, that he who hath them, is nothing the nearer to any good, nor further from any euill; why should one either earnestly desire them, or greatly reioyce when he hath them? Secondly, *To thee, O Lord, belongeth mercy.* There is no mercy but in God, nor kindnesse but from God: and this, that a man is kindly intreated, it is not from wealth, but frō God that puts loue into mens hearts.

Prou. 16. 7.

For if our waies be pleasing vnto God, he will make our enemies to become our friends, though we be neuer so poore; & cōtrarily, if our waies displease him, he wil make our friends our foes, and those that owe vs most duty, & haue hertofore shewed most loue vnto vs, to be our most bitter enemies, & to seeke our ouerthrow, though we be neuer so rich. As is to be seen in *Dauid*, whē he had sinned against God, he raised vp his sonne against him, who notwithstanding his wealth & kingdome, sought his life, and would haue killed him. Thirdly, *Thou, O Lord, rewardest enery one according to his workes.* That is another reason, because God lookes to workes not to wealth, when he comes to iudgement. As if he had said; Most men dreame that it shall go with them according to their goods and riches that they haue heaped vp. This were true indeed, if there were no God, or else an idle god (as Epicures imagine) that is shut vp in heauen, & careth not how things go with men in the world: but if there be a God that gouerns the world, that is a most righteous Iudge, and hath the ordering of all matters, then the question is; Not what a man hath, but what he hath done:

done: not what riches, but what grace and goodnesse he possesseth. For sinne shall haue shame, and he that is godly, mercifull, and humble, shall haue glory and saluation, whatsoeuer his condition be. Prou. 22. 17.

Sith it is so, that riches are so little profitable, or auailable, this must keepe out of our hearts this sinfull desire of riches that can not profit. Secondly, as it is sure that riches can doe vs no good of themselves: so wee are sure that the desire of them will doe vs much hurt: and as there is no sure helpe from hauing, so there is certaine danger from coueting; For in *Timothy* the Apostle calleth it the root of euill. Where this is, there sinne aboundeth; there is no euill that a man will abstaine from, if it may procure his filthy lucre: he will forbear nothing that may further his gaine, neither will he do any good that seemeth contrary to his profit. Therefore the danger is great that accompanies couetousnesse; namely, the rushing into all kinde of mischief and wickednesse, and the neglecting and omitting of euery thing that is good. For it stayeth men from the chiefe meanes of saluation, and hinders the working of these meanes in them. How it keeps men from the Word and Sacrament, Christ shewes in the parable, *Luke 14. 18.* Some had Oxen, and could not come; some had Farmes, and must be excused; in generall, euery couetous man hath some pul-back from religion: or if hapily he sometimes ouercome that by much adoe, and step in at the Church doore, and set him downe before the Preacher, yet the holy Ghost sheweth how he is occupied; speaking to *Ezekiel*, he saith, that they sate downe before him indeed: but though he was a man of rare gifts, and very eloquent, yet their hearts went after their couetousnesse. So that a couetous mans heart is in continuall trauell, though his body sit still: for his meditations & thoughts are euermouing and rooting in the earth; so that he can giue no attention to the word nor marke any thing that is spoken. Immoderate desire of riches, to be auoided.

But yeeld that sometimes a passion of attention come vpon him, admit that he can frame to giue eare to that which is spoken vnto him, yet all is fruitlesse, he gets no good; for the cares of this world, like thornes, choake the good seed of the Word, that no fruit can come vp. And thus we see what mischief a couetous heart brings, that no meanes of God can worke any good vpon such a man. These things therefore being well 1 Tim. 6. 10.

X Church-rob-
bery.

Prou. 10. 2.

weighed and pondered, will stay vs from the vaine desires of these vanities, and foolish doring vpon these idle trifles, that a worldly man with so great paine doth hunt after. And so much of the inward breach of this Commandement. Now followeth the outward, which is either publike or priuate: Publike, as Church-robbery, which God findes fault withall in *Malae. 3. 8.* where he chargeth them to haue robbed him. Wherein say they? *In Tithes and offerings*, saith God. So that to take to ones selfe those things that God hath appointed to religious vses, and for his seruice, that is to robbe and spoyle God of that which he hath challenged to himselfe. And in the *Proverbs*, *Salomon* saith, *It is abomination to deuoure things sanctified*: that is, to conuert things sanctified and appointed for holy vses, vnto a mans priuate commodity; this is that which God abhorres. So for things pertaining to the Common-weale, that is another kind of publike robbery: when men which haue the disposing and ordering of things that pertaine to the Common-weale, and are to be vsed for the common good, will take them from themselves, and make a priuate gaine of them. This is a foule fault, and an high degree of theft: so much the more hainous, because it is more generall: and greater wrong, by how much it toucheth more, and because these be theeues in request, and robbers that are in credite, which deceiue those that trust them, and deale ill and vnfaithfully with them that put confidence in them; which doth much aggrauate their fault. For other kinde of theeues, as namely, they that take a purse by the way side, or that steale sheepe or oxen out of our grounds, or pull cloathes from the hedge, they deceiue no mans expectation, no man committeth any charge to them, nor looketh for better at their hands: but he that is false to those that are his friends, and relie vpon him, and vntrusty to those that trust him, this is a right *Iudas*: a theefe in a higher degree. These two are publike: Now for priuate stealth.

X How men
rob them-
selues.

First in the abusing of our owne goods. For a man may be a grosse thiefe in Gods account, though he neuer touch penny of any mans goods but his owne. For, as in the sixt Commandement, he that killeth himselfe and is cruell to his owne person, shall not be exempted from the name and blame of a murtherer; and as in the
seuenth

seuenth Commandement a man may be a filthy person, and a vile breaker of that Commandement, in abusing his body himselfe alone: so in the eight Commandement, he that abuseth his owne goods, and robbeth himselfe, is no better then a theefe before almighty God. Now men abuse their owne wealth two wayes: by wastfullnesse and niggardlinesse, by vniust spending, and vniust sparing. This lauish spending and wastfullnesse hath many branches. First, excesse in diet, or apparell, in sports, or in building

Branches of
wastfullnesse.

For, excesse of diet in meat & drinke, the Wise man saith, *Prov. 21. 17.* *He that loneth wine and oyle shall not be rich.* When a man is giuen to his appetite, and will too much please his tast, when he will fare above his ability, and spend all in Summer, and keepe nothing for Winter; this man bringeth pouerty vpon himselfe, and robs his owne family. These men are (among their companions and mates) reamed good fellowes, and esteemed as the onely liberall and kind-hearted men in the world: but God calleth them theues, and infidell theues, yea worse then infidels, because they are vnfaithfull and vnnaturall to their owne families.

Prov. 21. 17.

1 Tim. 5. 3.

Also in apparell, if one run far beyond his compasse, and lauish, and lay out all that he can get, vpon his backe: this man takes his owne purse from himselfe, running into such debt and danger, as that a theefe could not do him halfe so much harme by cutting his purse, or taking it from him, as this prodigall humor of his doth, in setting out of himselfe in attire so far beyond his place, calling and ability. This brings penury and want where God sends none. Therefore such a man can giue no good account of his stewardship, but must be content to come into the ranke, and receiue the reward of theues and spoilers.

Gamesters likewise are sinfull theues, whether they lose or win. *He that loneth pastime shall be a poore man*; he beggers himselfe, when God requireth no such matter at his hands, but would haue him husband his owne so thriftily, that he might liue comfortably of that portion which he giues him. What needeth he then put that to the fall of the Lot, which God hath already put out of doubt? and so to conuey his goods to another by vnlawfull meanes. Oh, but he is a gainer sometimes. Then he is a theefe also in that respect, For he should not couet that which

Gamesters
are theues.
Prov. 21. 17.

Mat. 15. 26

which is another mans money or wealth, much lesse should take it and keepe it, hauing no better right vnto it. Who hath appointed such kind of trafficke or exchange, where the one party must receiue no competent and answerable recompence for his good? God hath appointed no such manner of getting: and what is gotten by this meanes, God hath branded it with a curse: and no word of God, or seruant of God, can giue any allowance, or promise any blessing vpon this kinde of gaine. So that hauing no warrant for getting, no comfort in vsing, no promise of blessing in the possession of such goods, how can he free himselfe from the imputation of vnlawfull getting? And though this be a more common and received, yet it is a wicked and condemned theft. Likewise, the great expences vpon hawkes and hounds, and other immoderate charges, and needlesse pleasures: is not this to impouerish the family, to restraine our selues from mercy, and to giue the childrens bread to dogs? quite contrary to the Commandement of our Saviour Christ. And though they say they haue enough for both, yet they cannot but giue lesse to one, because they bestow so much vpon the other? and they should not bestow that vpon vnprofitable beasts, that they might better bestow vpon Christian mer.

This then will be an ill answer, when they shall come before God, to giue an account how they haue glorified him, by the vsing and disposing those goods, which he hath committed to their trust. I say, when they must come to answer to this question, How haue you spent your wealth? Why, this to please mine appetite; this to please mine eye; this to delight mine cares, and so much vpon other delights. But what haue you giuen to God, or layed out to his glory? When I had any spare money, I gaue now and then a penny to the poore. Is not this to giue the bread to the dogs, and crummes to the children? as indeed most men doe; the full streame and freenesse of their liberality runs to serue their lusts: but the sparing gifts, and niggardly refuse is all that God shall haue. And these all rob and coufen themselves, and though they imagine to get mountaines of pleasure, yet the end shall be paine. He that loues wine and oyle, and he that loues pastime, what is his doome, and what sentence hath God set downe? he shall be a needy person, and liue in want.

Pouertry

Prou. 21. 17.

Pouerty is the best end, and easiest punishment of his wastfulnesse in meat, drinke, apparell and pastime.

Another kind of wastfulnesse is by idlenesse. An idle person is a theefe. *He puts his hand into his bosome, and eats up his own flesh.* He consumes himselfe, and is a waster of himselfe, *the idle person shall be clothed with rags.* If one should haue such a companion, as when he came to him, should finde him sufficiently furnished with reasonable store of goods to maintaine himselfe; but by that time they had for a while kept company, should strip him out of all, make him go in a ragged coat, and leaue nothing behind him but want and misery, would not one thinke this was but a couensing and theeuish companion? But so it stands with idlenesse. If that it keepe one company a while, and he will entertaine this guest into his house, it will make a speedy riddance of all, set him bare in apparell, and base in account, and fill an house full of distresse & calamity, that formerly was full of wealth and prosperity. And in truth, experience shewes this amongst vs daily, that if a man be left well, of sufficient wealth to maintaine himselfe in good sort; let him but giue harbour to idlenesse, and all flies away, it goes to wracke, and by little and little, like a moath it consumes away his great wealth, and makes him no better then a begger before it hath done with him, vnlesse he shake it off betimes.

And true it is that *Salomon saith, His pouertie comes like an armed man.* Idle persons be pouerties prisoners. If they haue no calling to settle themselves in, pouerty hath a calling to arrest them. And if they can take vp themselves in no lawfull businesse, pouerty comes with commission to take them vp, & will not be put back, it commeth armed, it will preuaile. So that an idle man is a theefe to himselfe; he doth that to himselfe, that if another should do it, all men would take heed of him for a notorious stealer. And besides *2 Thes. 3. 12.* he condemnes such as walke inordinately, and biddeth them labour with their hands, and not be idle, that they may eat their own bread; as if he had said, He that doth nothing, hath right to nothing, he hath no bread of his owne to eate. He putteth stolne meat into his mouth euery bit he eateth. He cannot say, Lord giue me this day my daily bread; for it is none of his, because he neuer earned it. God will haue him do something afore hee haue any thing. God indeed alloweth lawfull recreation, but hee will haue it to fit vs for our calling, not to hinder

Idle persons
are theeues.
Eccles. 4. 5.
Prou. 23. 21.

Prou. 24. 34.

Ephes. 4. 28.
2 Thes. 3. 12.

der

der vs from it. And why doe we account any man a theefe, but because he takes that which he hath no right vnto? And why then is not an idle man a theefe? for he takes his food and raiment, and other commodities, hauing neither title nor interest in them. They be Gods, and God hath made no such couenant that he shal haue them without doing seruice to him: but when he leaueth his calling, he loseth his right and title, he liueth of anothers goods and shall answer for it as a theefe.

Vnaduised
suretiship is
the ft.

A fift thing wherin one playeth the theefe in his own goods, is, by rash and hurtfull suretiship. For *Salomon* names Idlenesse and Suretiship as two sinnes, that men make little account of: but God doth marke them, and esteemeth them as foule faults. For this suretiship, howsoeuer men thinke it comes from a kinde nature and a louing disposition, that they would be willing to doe to any, yet it is nothing so, it proceeds from a great measure of foolishnesse. For true kindnesse begins at home: and loue (if it be true loue) will do most where it owes most. But this is a foolish kindnesse, when one (vnder a shew of mercy to another) will vndoe himselfe, his wife and children. This is not meant, but that in some cases a man may and ought to be surety: and this is a duty to be performed; but with good calling and according to ones ability, that he breake not his owne backe with bearing another mans burthen. Therefore if suretiship keepe these two rules; First, looke what kind of man he is that you would pawne your credit for. A man must not doe this, hand ouer head, for euery one that will aske; but onely for such as he is bound vnto by some bond of duty, either for religion and charity, or else for some knot of friendship or kinned: else, if one be so carelesse to be surety he cares not for whom, *Salomon* bids take his garment, spare him not, let him feeble the smart of his foolish and sinfull rashnesse. Secondly, for whomsoeuer it be, goe not aboue your ability, promise not for so much as might hurt your family, and impaire your estate, if it must be taken from you. For he that is surety bindeth himselfe to pay, if the principall faile. And if he purpose not to do it, or cannot performe it, this is a meere dissembling and plain wrong to the Creditor. And how can it be counted better then a lye, when he promiseth to do that, which he neither can performe though he would, nor purposeth to performe though he could? If any one therefore hath offended this way

Rules in sure-
tiship.

Prou. 20. 16.

way, let him know and confesse that it was his rashnesse and folly and then his best way is, to repent and craue pardon of God, and beseech him to make a supply of his wants. But so long as he continues these speeches: Oh, I was deceived, I meant well, I did it of good will, he hath dealt ill with me; so long (I say) as one layeth the fault vpon another thus, and postes it from himselfe, so long he is farre from repentance, and as farre from comfort; the crosse and curse do both remaine vpon him as yet. This is not the way, to lay it vpon another, and to say, It was long of your vnfaithfulnesse & ill dealing with me: nay, it was long of your own foolishnesse and ill dealing with your family. It was long of your indiscretion, that you did not take aduice vpon the matter, craue assistance at Gods hand, and aske counsell of his word, and of his seruants. If you had taken this course, which is the right course, you had beene safe: but now that you are fallen, the best way is not to lye crying, and exclaiming against him, that was an occasion of your fall, but seeke how to rise vp againe, take the right physicke, and go to the right Physitian: God is the Physitian: and true repentance, and hearty prayer for helpe, is the right medicine: and if one vse these meanes they shall find helpe, the hurt is cured. Thus much for wastfulnesse: the next is niggardlinesse.

A base, couetous, needy, and euill eye, when one cannot finde in his heart to take his part of the things that God hath bestowed on him; but sterue, pinch, and rob himselfe of the vse of that which he hath in his owne keeping; this is as bad, as if he should do the same to another: all is one to bring pouertie vpon another by wronging him, and to bring a needlesse neede vpon himselfe by wronging himselfe. It is a most miserable and base thing for one to restraîne himselfe of his lawfull libertie in meate, drinke, apparell, and honest recreation, where God hath not abridged him. This sinne the Wise man sets forth, *Eccles. 2. 26.* where he speakes of two sorts of people: The one, which God loues, and to those hee giues not onely riches and abundance of all things, but also the right and ioyfull vse of the same, that they shall be able with comfort to take their part of that which God hath giuen them. But there is another kind of people, whom God hates; they shall haue paine to gather and heap vp wealth, which must be bestowed vpon those that be holy & good in Gods sight. God hath many enemies in the world, vpon some of

A miserable
man is a cheef
to himselfe.

he purposeth to be auenged in this life: and how will he plague them? This shall be their curse, he will appoint them to be slaues and drudges, and to lay vp wealth in great store; but they shall want a liberall and a good vse, they shall carke & care, and struggle and strue for earth, a great deale more then Gods children can do for heauen: and when they haue been at all this labor, and spent themselues in this miserable toyle, they shall see no good day, nor haue one houre of comfort, another must enjoy all.

Likewise in *Eccles. 6. 1.* Salomon speakes of the same sin, he calleth it *an euill sicknesse, a plague of the soule, and a pestilence of the consciences*. And yet it is very common among men, that hauing goods and wealth enough to serue the husband & wife, so as they might spend their dayes chearefully together, and to suffice the parents to reioyce with their children, and gouernours to liue quietly among and with their seruants, if they had a heart to take their part, yet through the vn satiableness of their lusts, there are such feares, such cares, such wishing, such desiring, such wrastling, such wrangling with wife, and chafing with seruants, that it is a house of disquietnesse and vexation; and in the midst of all outward meanes of comfort, they liue all without comfort. This is a sicke family, this house is infected with the plague of God, and that vpon the heart. This is a most miserable and grievous disease. Therefore we must all learne to beware of this basenesse, which is ordinary with men of most ability. Of all in the parish, you shall haue them come seldome to Church vpon the Sabbath dayes, no more then needs they must; but vpon the weeke day not at all. And if you aske them what is the reason, why can you finde no leisure to come to heare Gods word, and to seeke the meanes of your saluation? Alas, we haue a deale of businesse, so much trouble as that we cannot dispatch it in any time; we must needs follow our calling, and see to our household. And thus commonly it is scene, that they which haue most liuing, haue most paine and vexation, all lies vpon themselues, and all must come through their owne hands. They haue no seruants, or too few to helpe them, and they must needs looke to it. But who puts them to all this trouble? who layes such a burthen vpon them? Surely this it is, that either they be so miserable and straight handed, that they will not lay out any thing to hire helpe; or else if they do entertaine a seruant, they punish him so miserably in his diet, and
deale

deale so deceitfully with him in his wages, or oppresse and overcharge him so cruelly with labour, as that he that hath had experience of them one yeare, will not be perswaded to liue with them the second. And thus they punish themselves with their owne vnbeliefe, and wretched niggardlinesse, where God layd no outward necessity vpon them. This, men commonly call good husbandry, and thrift, for a man to weare out and wast himselfe with immoderate trauell, and to pinch and sterue his household by miserable sparing; but it is plain theft in the sight of God, for one to spend himselfe, and pull a want vpon himselfe, when he may liue in plenty. Gods markes be found vpon him for a wicked man, and a cursed sinner, when he hath much, but can vse nothing: that he which hath a very small portion, may liue more comfortably, sleepe more quietly, pray more frequently, and frequently, and sing Psalmes with a greater ioy, then he that hath so much abundance, and nothing hurts him but too much.

These therefore that be such miserable bond-slaves to lucre and couetousnesse, as that they be as much at the command of gaine, both for their soule, bodily sleepe, and euery other thing, as the Saints of God be vnto Christ Iesus; let them repent of their theeuery, and not bragge of their honesty, and say, they will desie him that will call them theeuers, for then they must desie God: for he will tell them, they be theeuers that will not thankfully vse his benefits, but defraud and sterue themselves. It is vnnaturall in the body for one member to vsurpe the office of another: as the foote to doe the worke of the hand, or the hand to carry the body. For the body hath seuerall parts, and euery one hath his proper vse, that is fitted for it selfe: and so in the family, the husband and wife haue both their special duties, and there is employment also for seruants meete for them. And therefore their course is most absurd, and hurtfull euery way, that are so couetous and suspicious, as they will haue all to go through their owne hands; as though nothing could be well done, vnlesse it were of their owne doing. And by this immoderate toile they so spend their strength and spirits, that they distemper themselves, and disquiet and disorder all the household. This misdeeming of others, and ouerjoyning of himselfe, is a grieuous sin; and vnlesse they repent for it, as they haue beene troublesome here, so God most fearfully will trouble them at the day of iudgement. So much for theft.

Eccles. 4. 8.

theft in a mans owne goods. Now for theft in others.

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*
audulent
:ft.

And first of that which is done with some color of law, & sem-
blable shew of equity and right. Howsoever it be more smooth-
ly and cunningly conueied; yet it is as bad and damnable a sinne,
as the other that is done more openly. For in other matters, Art
and skill makes a thing better: but this makes sin far worse. And
therefore the deuill is the most abominable sinner of all, because
he is the most subtil and artificall sinner of all. This kind of de-
ceiuing vnder colour of law, & vnder shew of equall bargaining
to deal craftily & against conscience, is horrible theft before God.
And this is forbidden, *1 Thess. 4. 6. That no man defraud or oppresse
another: for God is an auenger of all such things.* The Apostle con-
demnes this circumventing and politicke fetching ouer ones
brother in vnequall matches. Yea, but some will say, May not I
make the best of mine owne, and seeke my best aduantage? If he
be hurt, it is not my fault, but his owne; he should haue had
more wit. But this will not be a good answer to God, saith the
Apostle: he will tell you, that you should haue had more loue;
he is the auenger of all these things, and will plague those that
will gripe and pinch their neighbours, far otherwise then them-
selues would be dealt withall in the like cases. So *Iames 5. 4.* bids
such *houle and weeps: for the cry of those labourers (whose hire they
had kept backe by fraud) is come into the eares of God.* Else they might
haue said. What reason haue you to threaten vs thus, or they to
cry against vs, or to hold themselues discontented? what wrong
haue we done them? We require no more then our bargain and
our couenant; we agreed for all that we aske, and what iniury is
that? It may be so, saith the Apostle: but your agreement was de-
ceitfull, you kept backe by fraud, you made a coufening and craft-
ty bargain, you played vpon your neighbours simplicity and
abused his plainnesse; you saw more then he did, and knew the
inconuenience better then he could; you wrapt him in by craft;
you feared him by great words that he durst not but yeeld; or
you got him in by faire promises, he looked to be better vsed, and
to haue some recompence in another thing, in lieu of the seruice
you receiued from him. This catching men by fraud, and hun-
ting them with nets, is a crying sinne, and will let God haue no
rest, till he take vengeance vpon those that vse it. And thus *Abab*
got *Naboths* vineyard, he would faine haue it from him, and
would

would not take it from him by plaine and open violence, for feare of the speech of people, and infamy in the world; but yet he was content to let *Iezabel* haue his ring, and she endites a very colourable and hypocriticall letter, to this effect; as if she had said, There is an ill report of a foule fault done among you, that *Naboth* should be a blasphemor of Gods Maiestie, and a wicked traitor against his Prince: but, for feare lest vpon vniust accusations he should be vniustly condemned, a iudiciall proceeding must be taken; and lest any thing should be done without aduice and good counsell, a Fast must be proclaimed, and the people must be gathered together, and there with fasting and prayer the thing must be tried orderly and in good forme of law. For *Ahab* and *Iezabel* would seeme to be lieth to do any wrong, or to iudge one vpon a false surmise and rumor: therefore, that the truth might appeare, let the Elders of the Citie search out the matter, and find the truth in equall manner, let the accusers come face to face; and so they did, and there were men at hand suborned to forswear themselves. And now, sith that all things were so plaine and euident, and matters were so cleare against him, they were sorry: but they could not chuse but deale indifferently, and according to the Law, *Naboth* must haue that punishment that his foule fact had deserued, he must forfeit his life and goods to the King. And thus *Ahab* got the Vineyard. Here wee see was daubing and painting with faire shewes, and goodly words; equity, conscience, and religion pretended, and all to carry out shamefull murder and theft: but did this make their case any whit the better? Nay, this made it farre more abominable in the sight of God.

So amongst vs, cruell inclosers, that set themselves to ynpeople the Land, & weaken the strength of the country, by ioyning house to house, and land to land: indeed for houses they do not so much delight in ioyning house to house, as in pulling down houses: but all the Land they would (by their good wils) get into their owne hand. These caterpillars, what say they? goodly words and faire pretences you shall haue. O! this will be for the good of the Common-weale, & of the Inhabitants, this will preuent much strife and contention, when things be parted, and euery man knoweth his owne, and they lye not in common: and besides, it will nourish wood, and such like. And thus (vnder pretence

of a common good) they bring to passe a common euill, by getting all to themselves, & sweeping out men from the earth. These commonly be great theeues, but there is a great Iudge that will proceede against them: his word hath passed sentence already, and it shall not be long before the execution come vpon such as do grienous harme vnder colour of doing good.

3
Exod. 22. 25.
Ezech. 18. 8.
and 22. 52.
Psalm. 15. 5.

In the same colourable theft is that common sinne of Vsurie? which is of euill report and hurtfull effect amongst men, and is forbidden of God in the Law and Prophets, *Deut. 23. 19. Thou shalt not lend vpon vsurie to thy brother, vsury of money, vsury of victuals; or vsury of any thing that is lent vpon vsury.* The like is taught *Leuit. 25. 35, 36. If thy poore brother be fallen in decay with thee, thou shalt relieue him: yea, though he be a stranger or sojourner, that he may liue with thee. Take thou no vsury of him, nor increase: but feare thy God, that thy brother may liue by thee.* It is euident in these words, that the feare of God, and a louing and mercifull regard of our brothers life, be the preseruatiues to keepe men from this vsury: therefore the practise hereof doth grow from the want of the feare of God, and of compasison to our poore brother. Adde hereunto, that vsurie is not a calling appointed of God, but a humane inuention, deuised by worldly men to gaine filthy lucre to themselves, whereby they liue of the sweat of other mens browes, and do many times adde afflictions to the afflicted, and build vp themselves in the ruines of their poore neighbours, whom they ought freely to support.

Luke 6. 35.
Obiection.
Answer.

But the law doth allow eight in the hundred. We may answer hereunto as Christ in like case doth to the Pharises. *Mat. 19. 8. The law-makers, because of the hardnesse of vsurers hearts, suffered the to take eight in the hundred; not to allow & incourage them to take so much, but to restraine them from taking more.* How then shall the goods of Orphans, and such as are not able to employ their own stocks be disposed of? Either in partnership, where, if they wil beare the hazard of their part (if there be losse) they may lawfully bind their partner to yeeld vnto them a iust and proportionable part of the gaine: or else the stocke may be committed to the trust of some faithfull and skilfull man, that hath sufficient employment for it. And though there be no set compact for the hire, yet the borrower may, and ought in mercy and thankfulness, to recompence the lender as God hath blessed

Quest.
Answer.

fed his increase, & enlarged his heart; and the lender may receiue it as a gracious fruit of his loue, and a blessing from God that gaue so good increase, and so charitable an heart vnto him. If any desire further resolution in this point, they may read the long treatises which diuers learned men haue written vpon this subiect.

The like may be said of those that hauing the goods of men deceased committed to their trust by will, deale vnfaithfully, and put them from their right owners into their owne purse; this is plain theft, and yet it goeth for currant often among men, because it taketh some shew of warrant from the Positiue law, but Gods law will giue no allowance to it. So *Salomon* speakes of theft by buying and selling: *It is naught, it is naught, saith the buyer: but after he boasteth*: such as will dispraise and vnder-value a thing aboue measure, and against their conscience and knowledge, if they be to buy: but if they be to sell, they will extoll and praise the same thing farre beyond that they know and be perswaded it is worth: these and such like practises, are close and colourable, that mans law doth not take so much hold vpon, but Gods law doth forbid and condemne.

Prou. 20. 14.
Theft in buying & selling.

Another, and the last kind of stealth, is without all colour of law, when one will haue it, because he will, though he can alledge no shadow of right or title to it; As, by violent and strong hand, to take away that belongs not to them. This was the sin of *Ophni* and *Phineas*, who violently robbed the people, in their sacrifices and offerings: and if the people said, I pray you let God be first serued, and let all things be done according to the law? Nay, would they say, but if you will not giue it vs, we will take it whether you will or no. Here they could pleade no manner of interest, and therefore it is sayd, The sin of the yong men was great in the sight of God. So to steale by the high way side, and to take away mens cattell, or any such like commodities: this is a knowne sin. And because such commonly, being conuicted of the fact, haue nothing to say in defence of the sin, they are soonest brought to repentance. Or if they doe not so, then God will find them guilty, and giue them their iust recompence, which he hath threatned against them, *1 Corin. 6. 10.* Therefore this is here passed ouer briefly.

Theft without colour of law.

1 Sam. 2. 16.

Another kinde of stealing, which is done without colour of right, is more priuy and close (the former was violent and open,)

X
Zach. 3. 4.

and that is either by taking or retaining. By taking, when one layes the euill hands on that thing which his conscience tels him that he hat no right vnto, but it belongs altogether to another. Of this theft the Prophet speaks, *I will bring forth the curse, saith the Lord God of hosts, and it shall enter into the house of the theefe, and of him that sweareth falsely by my name, and it shall remaine in the midst of his house, and it shall consume it, with the timber of it, and the stones of it.* The Prophet sheweth, that the curse of God followes such as steale and be theeues; swittly it flieth after them, and God himselfe will bring it into their houses: and when it is there, it is like the most pestilent fretting leprosie, that was not onely infectious to men, but would consume the houses, and enter into the timber and stones. So Gods curse doth not rest vpon the body and soule of theeues onely, and those that will steale, but it will bring all to nought, vnlesse they purge it away by true repentance. A man were as good put a coal of fire into the threshold of his house, or in the barne, as bring any stollen goods among his goods.

Habac. 2. 9.

First he saith, the man that stealeth shall be cut off: he prouoketh God to deal with his person first, and to cut him off to kill his body, and damne his own soule. But some might say, Though I be dead and gone, yet I hope my family, and my children after me, shall fare the better for it. No, they shall fare the worse for it. For Gods curse, which shall pursue them, is such a deuourer and consumer, that it will not only cleaue to the persons of the malefactors, but it will also destroy the very timber and stones of the houses of such as prouoked God to lay it vpon them. As the Prophet *Habakuk* saith, *He conuerteth an euill conceytnesse into his house,* and not to himselfe onely.

Excuses for
stealing.

Men thinke, that when they can bring home those stolne goods, then it is a good thing, & shall do them and theirs good: but indeed it is an ill couetousnes, it bringeth a mischief vpon him and his house. So many things as a man getteth by stealth from his neighbour, so many curses he gets to his soule, and so many plagues he wraps and roles together to come vpon his posterity. Yet men haue excuses for their stealing. As first: it a small thing; you should not make such ado about so little a matter. Is it a small thing? Then the more wretched and abject sinner you, that will corrupt your selfe for so small a thing. He that will wracke and corrupt his conscience for a trifle, will neuer sticke

to.

to do five times worse for a matter of weight. If one be not faithfull in a little, it is certaine he will neuer be faithfull in much; he that will venture the wrath and curse of God for a matter of a penny, he will do ten times more if it come to a pound. He that cares not to break one Commandement for a peece of bread, let him haue hope of a greater booty, and he will breake euery one. If one will do the diuell such seruice for so simple and small wages, let the diuell mend his wages, and he will certainly mend his worke. So that this excuse proues a man to be more in excusable. Oh, but I trust this is not to be blamed, he can spare it well enough, it will do him no harme, and me good. But first, who made you a diuider of another mans goods? Who gaue you authority to make any such partition? Hath not God giuen him that which is his, and you that which is yours? And you (not contented with Gods distribution) take that which belongs not to you. And where you say, He can spare it, it will doe him no harme: Suppose one should goe to the Kings exchequer, and breake open his Treasure, and take out, though it were euen a small summe, and say, I am a poore man, and this is not so much, I trust he will not be much offended, though I haue ventured a little in my need. But for all your need, and the Princes wealth, he that would do thus, were like to be accounted a foole, and be hanged as a felon; the excuse would not serue the turne. But now, God hath absolutely forbidden to take any mans goods, without any such exception as this, Vnlesse he can spare it. This is not the question, whether it will hurt him or not: it offendeth God, he hath forbidden it, and therefore if you doe it, you sinne against God and hurt your owne soule.

And whereas you say, it will doe you good, and helpe you, that is not true, it will hinder you rather, & bring a further curse on you then before. Yea, but what course would you haue a man to take? the world hath forsaken me, I haue no friend to help me, what would you haue me do? What? Euen any thing rather then this. Haue men forsaken you, and wil you make God forsake you too? You can haue no helpe in the world: and will you therefore shut vp heauen also against your selfe? If one were helpelesse and friendlesse here, and knew not which way to turne himselfe for reliefe and succour; yet if he can turne to God and cry to him, and haue hearing and comfort from him, his case is

good, and he is sure to be well provided for. But now, when one is quite out of hope among men, and destitute of all outward comfort, then to make God his vtter foe, and fill himselfe also with inward euils and griefes; this is not to lessen the crosse, but to increase the curse, and to bring a greater weight of misery to his owne head.

Therefore then a man had most need to keep peace and league with God, when the world hath cast him off: and if God doth chastise him with want, it were a far better course to repent and intreat God to helpe him, and turne away his heauy hand, then to adde more to his sinne, and to cause God to adde more strokes and corrections to those that he hath already layd vpon him. So that whether the thing be little or great, what-euer a mans estate be, or whosoeuer he be that he wrongeth, he must alwayes take heed of this priuie stealth, of his close conueying another mans goods vnto himselfe.

Now, as it is a fault to wrong any: so especially if the persons to whom the wrong be done, be more neerely ioyned and tied in any bonds to vs, or we to them: contrary to the dealing of a number, that indeed will let their neighbours goods alone for some outward respect, they will not steale from them; but for their Parents or Masters, there you must giue them leaue, they hope they may borrow a little liberty, and be something bolder with their goods then with anothers. But do they know what the holy Ghost saith in the *Proverbs* 28. 24. *He that robberh his father and mother, and saith it is no sinne, is a companion of a destroyer.* For this is so farre from lessening the fault, that in truth in the sight of God, it makes it farre more hainous and abominable. For as he that killeth his father or master, doth commit a farre greater sin, then if he were a stranger or further off; so here likewise he that robs his father or his master, is in a higher degree a sinner, then if it were a person nothing so neere vnto him, to whom he did not owe so much duty.

Therefore, as one must labour, not to let his hands haue liberty to take any thing that belongs to any man, be he neuer so farre distant from him: so especially he must restraine them from that which belongeth to his father or master: or some such, to whom he was bound with a more strong and neare bond then to other men. For this is more wicked stealth that is done against a friend, then

then that against a stranger. And so much for stealth by taking.

Now another kind of theuery followes, nothing inferiour to this; by vnlawfull retaining and keeping in ones hand that which is none of his: whether it be by withholding of things found, or lent to vs, or of wages, or things due any way to another. For though a man keep himself vnspotted in this respect, that no man can charge him to haue taken away one penny from his neighbour, either priuately or violently; yet if he (going by the way side) find any thing, and after heares who is the right owner of it, and doth not restore the goods to the owner: al his former good dealing in other things, will not excuse him from the imputation of theft, so long as (in this sort) he keeps his neighbours goods from him. For God hath commanded to bring backe the thing that goes astray, and to make restitution of that which was lost, otherwise his offering could not be accepted. For indeed his conscience will accuse him, and the very law of Nature will condemne him: Because there is no man so ignorant, but if he had lost his owne purse, or any thing by the way side, or otherwise, he would think it right and equall, that he who found it, should bring it to him againe, if he knew him to be the owner of it: and would say, he had not done the duty of a neighbour, if he should keepe it backe from him. Now, God commandeth to do, as we would be done vnto: and therefore this, that he would be so dealt withall, bindeth him to deale so: and if he doe not, he sinneth against his owne conscience, and that shall be sufficient to condemne him. So for wages, he that doth not pay his seruants, or the hireling his due wages, in due time, without shifting or putting off from time to time, he is guilty of the breach of this Commandement. This delay is theuery (though one doe purpose to pay them all, and that rather with the most, then to keepe any back) if he be poore, and not able to forbear this protraction and delay. This is forbidden *Leuit. 19. 13. Thou shalt not rob thy neighbour*, saith God. But one might say, I doe not rob him, neither will: for he shall haue his goods safe enough by me, I will take nothing from him that is his: Then saith he againe, *Let not the hirelings wages rest with thee till morning*: as if he had said, You do not take his money: yet if you keepe it from him, I account it robbery. For at the end of his worke, should be the beginning and performing of his wages: therefore after the worke

Theft by retaining.

Exod. 23. 4.
Leui. 6. 3. & 4.

is done, let not the wages tarry one day in your purse, for it is none of yours, it is your hirelings, *Deut. 24. 14. 15. Thou shalt not oppresse an hired servant that is needie. Thou shalt give him his hire for the day, neither shall the Sunne go downe upon it: for he is poore, and therewith susteineth he his life.* If one be poore and in distresse, and cannot endure to delay, but is put to his shifts, and made to endure hunger and cold, and to go from him with an heauy heart, when he is not paid, not knowing what to do for reliefe, this is both cruelty in that he keepeth that from him that should maintaine his life, and it is theft also, in that it redoundeth to the hinderance of him to whom it appertaineth. So that kinde of shifting and putting off the hireling with such delayes, is a fault that maketh a man guilty of theft before God. Thus much for the things forbidden in this Commandement.

The things commanded, are either { Inward,
or
Outward.

X Contented-
nesse.

The inward duty, is contentednesse in our owne estate, with whatsoeuer portion God hath allotted vnto vs. To like so well of Gods diuision, as that we beleue in our hearts that the measure is best and most profitable for vs, that God our most mercifull Father hath appointed for vs. This quiet and chearefull contentednes with that part that falls to his share, is the duty commanded to euery man, & is the inward keeping of this Commandement. This is commanded in *Heb. 13. 5. Let your conuersation be without covetousnesse, and be content with those things which you haue.*

Why might some man say, I am not couetous. That you may soone try euen by this, Whether you be content with those things that you haue. Certainly so farre as a man is voide of covetousnesse, so far he is well content with his estate: and he that doth not thinke his owne enough for himselfe, it is sure he is covetous after another mans. Yea, but how is it possible that one can be contented in my case? I haue so many wants, & can see no meanes to supply them: how would you haue me content now, not hauing sufficient maintenance, nor knowing how to get it? He that is a Christian hath enough to maintain him, for he hath the promise of God, *That he will not leave him, nor forsake him.* And is Gods promise nothing? Is not his word sufficient assurance of all things needfull? If God bid vs be content, and hath giuen vs cause

cause to be content, why should we not be content? Is not his truth a pawne good enough? What is it to be beleueed, & whereupon may we depend, if not vpon the word & promise of God? For mans life consisteth not in the greatnesse of his portion, or the abundance of his wealth, but in the blessing of God, which will make a little goe farre, and do more good, then a great deale without it. And he that hath this, whatsoeuer outward wants he seeme to be in, is in a good and safe estate. If we relye on friends and wealth, we build on a fickle foundation, and haue alwayes cause to feare. But if God hath promised to be with vs, why should we feare what any creature can doe against vs? So *Paul* speakes of himselfe, that he had learned in all things to be content. This is a point of great learning, and he is a good scholar in Christs schoole that hath gone so farre, as that he can like well of Gods doings whatsoeuer. This is a thing that only Gods Spirit can teach one, to be so wel satisfied with his own, as that he doth neither enuie that another hath more, nor repine and grudge that himselfe hath lesse. But if this be such a point of learning, how should we come to it? That *Paul* sheweth, 1 *Tim.* 6. *Godlinesse is great gaine*, because it maketh a man contented with that he hath. So farre as any man is godly, so farre is he content with his outward estate: though he haue but a little, hee is not much troubled: for he knoweth Gods hand is not shortned: & if he had nothing, he would not be out of hart & dismaied, because he perswadeth himselfe, Gods blessing can sustaine him as well without means, as with means. And this was that which made *Paul* so quiet and setled in all distresses. For, before godlinesse, had calmed his heart, he was as restlesse as the Sea, and troubled all the Church with his raging & fiercenesse: but so soone as he grew godly, all the storme ceated, none more quiet and contented then he. If they imprisoned him, if they whipped him, if they stoned him, he could quietly endure it; hunger, cold, nakednesse, what euer came, he was well prepared to vndergo it. He knew all came from God, & for his good: and therefore he neuer fretted nor fainted for the matter, but possessed his soule in patience, and knew how to beare all things quietly. Therefore, whosoever would be contented, let him labour to get godlinesse in his heart.

Many there be that be willing, and will take paines enough to store their purses, and their grounds, and their houses; but

March. 6. 33.

few there be that will take paines (where it were most behoouefull) to store their hearts with godlinesse, which would bring contentednesse, and sufficiency also. For we haue a promise of God, that if wee seeke the Kingdome of God, we shall haue all other things cast vpon vs as a vantage & ouerplus. And the cause why God hath restrained vs from outward things, is not for that he wanteth loue, and cannot finde in his heart to bestow them: but because they would be ill for vs, and we could not beare them. He would haue vs to be good within, before we seek goods without, and know how to vse riches, afore we haue them to abuse. Therefore as we would not be counted theetes and breakers of this Commandement, so let vs be content to liue at Gods finding, and to rest vpon him, so good a God, that though we haue but a little, yet he euer hath enough; and though he gaue vs nothing before-hand, yet he loues vs before-hand, and will giue vs comfort in all distresses, and those outward things also so far as we haue need, and can digest them. So much for the inward obedience: now the outward followes. And it consists in the right vse of our owne, and righteous dealing towards others.

The right vse of our owne is scene in frugality and liberality. Frugality stands in getting and keeping. Our getting must be by some faithfull labour in an honest calling; and by honest dealing in the calling: as *Ephes. 4. 28. Let him that stole steal no more, but labour with his hands in that thing that is good.* To thettery which is a generall breach of this Commandement, and to idleness which is a kinde of theft, he opposeth labour, as a keeping of this Commandement. But then he shewes what kind of labor it must be, namely, in the thing that is good, in some lawfull and Christian calling. For many labour all day and all night; but that is in carding, and dicing, and gaming, and vnthriftnesse, which will neither make them haue a heart to do good, nor ability to do good, but brings a curse vpon heart & estate: one is wicked, and the other commonly weake. As is to be seen in Stage-players and such like, that draw the people away to vanity: which take pains indeede; but it is no profitable paines, and therefore yeeldeth no profit, either to their soule or body: but bringeth them a hard heart, and a wicked hand, and a miserable estate, that of all men they are the most prophane and lewd. Therefore, as a man must not be idle (for an idle man cannot be an honest man,) so this must
 alwayes

alwayes be provided, that the labour be in an honest and lawfull thing; else one may toile and spend his body in tranell, and be neuer a whit the honester man, if he serue not God, but serue his lust and filthy flesh. *Eſau* could take paines, and that eagerly, till he was almost dead with labour: but it was in hunting, in following his vaine sport, in this he would spend himselfe. For he saith, I am almost dead: and he was so faint, that he would sel his birth-right for a messe of pottage to refresh him. All this while he was no better then an idle person, because he was vainly occupied: and this was to him (as he vsed it) a cursed labour. For, God would haue one labour in such a calling as should humble his flesh, pull downe and tame his his pride, and bring some increase vnto his outward estate, so as he may haue a mercifull affection, and also ability to shew mercy.

Gen. 27.32.

This God hath appointed, and these will be the effects of godly labour. But other wearing ones selfe in slavery to his lust, and seruing sin, humbleth him not a whit: nay it maketh him more proud, more ſarſy, and more vnſociable, so as he neither knoweth God nor himselfe. It doth not prepare him to dye, but it maketh him forget his latter end, neuer thinking of death till death deuour him. It maketh not the heart pitifull and mercifull; but it hardeneth the heart, and infecteth it with cruelty. And such a one is not made by his labour able and willing to giue more, but vn-able and vnwilling to giue any thing at all. So that euery man must labour, no man hath any warrant or priuiledge to be idle; for that maketh him guilty of the sins and iudgement of the Sodomites. And furthermore, euery man must looke that his vocation be honest and lawfull, or else he shall do himself more harme then good by his labour.

The effects
of godly la-
bour.

Ezek. 16.49.

The second point of frugality, is, in keeping that prudently and discreetly, which was honestly gotten. For if labour in getting, be not ioyned with wisdom in preserving and sauing, that is no good thrift. Neither must this be a niggardly and miserable sparing, but an orderly and wise disposing and husbanding of that which God hath put into our hands; that we may be better able to doe good, and to relieue others. In this many faile, and by failing in it, are faulty in a good duty as necessary as the former: they labour indeede, and that with great diligence and carefulnesse, till they haue gotten something: but

then

then they let it go as fast; either by drinking, or gaming, or else by good cheere and dainty fare aboue their ability; and by this immoderate and vndiscreet lauishnesse, they vndo, what former they did before by following their calling, and they keepe themselves alwayes in want and penury: whereas if they would be careful to keepe thriftily, what they got painfully, they might liue of their labors with comfort and ioy; and besides, might be much beneficiall to others that stood in need, and haue wherewithall to open their hand liberally in workes of mercy. So *Prov. 21. 20. In the house of a wise man is a pleasant treasure and oyle, but a foole deuoureth it.* A wise man, that is, a godly man doth not only seeke and bring into his house, but will also keepe in his house, a pleasant treasure, delightfull riches, such as being gotten without any stain of iniustice, he hath ioy and comfort, and a blessing in the vse of them; and he hath not for necessity only, but also for delight, euen oyle and things for refreshing and recreation. But a foole, that is, a wicked and vngodly man, he deuoures all: whatsoeuer it be, left him by his parents, giuen him by his friends, or gotten by his labour, all goes one way, all is deuoured, all is spent vainely, and without any discretion. For he serues such a chargeable master as will leaue him nothing at the yeares end. Other masters vse to giue their seruants wages for their worke: but the diuell and lust, whom wicked men serue, be both costly & hard masters, they will take all; and so long as there remaineth any thing to be had, they cease not calling for it: but al this hard and chargeable paines shall be rewarded with nothing, but want & necessity at last. So that a good man must be as well a keeper as a gainer, he must know how to bring in lawfully, and how to lay out discreetly, & to dispose things in that good order, that he do not bring himself into vnecessary wants & troubles, but that he may haue both to comfort himself, and also to refresh others. So much for thriftinesse.

X Liberality.

The other thing required in the right vse of ones owne goods is liberality, without which there is no true obedience to this Commandement. Now this liberality must spread it selfe into two branches; towards ones selfe, and towards others. A liberall man must be liberall to himselfe; for all goodnesse begins at home and shewes it selfe first where it was first bred. And so *Ecclesiast. Chap. 5. vers. 17. It is good (saith he) to eate and drinke, and take pleasure in ones labour: and this (saith he) is the gift of God.* To haue

haue meate, and drinke, and apparell, is a thing common to repro-
bates: but to haue these things, and the right vse of them also in
ioy and comfort, and thankfulness, this a speciall fauour to Gods
people, and peculiar vnto them.

Therefore it is our duty to take part of those things that God
hath giuen vs, and with a thankfull and cheerefull heart to enioy
his kindnesse, and not to make our case worse then we neede. As
the foolish Israelites did, when God in goodnesse had provided Exod. 16. 18.
sufficient foode for them, that they might haue had enough, and
gone to bed cheerefully after a competent supper; yet they were
so fearefull and doubtfull, lest they should haue had nothing for
the morrow, that they pinched themselves of Gods allowance,
and would needs reserve something vntil the morning. But what
became of it? Did not God send wormes amongst it, so that it
stank and was good for nothing? And so it is still: the equity of
this is perpetuall vnto the end of the world. He which will be
more sparing then God would haue him, and niggardly when
God hath laid no necessity vpon him, the curse of God will fall
vpon the goods thus saued, that it is all one as if they had beene
spent. For they shall corrupt and vanish away to nothing. And in-
deed, if one do not first shew mercy to himselfe, how is it possible
he should shew mercy to another? He that will sterue and pine
himselfe, when he needs not, no man wil trust him to feed and re-
lieue his neighbour when he needeth. This is most certaine, that
he which will be cruell to his owne flesh, can neuer haue any true
pitty to another.

Therefore first a man must haue an open hand to minister vn-
to his owne necessity, and to helpe himselfe, and see that himselfe
be the better for his own goodnesse and liberality. And yet nei-
ther is that sufficient. A man must not spend all his kindnesse
within doores, and keepe so spare a fire that can warme nobody
but himselfe: but after he must stretch out his hand to be boun-
tifull to others, whose wants require his helpe, and whose pe-
nury calles for something of his aboundance. So 1 Timothy chap.
6. verse 17. *Charge these that be rich in this world, that they be
not high minded, etc. That they do good, and be rich in good works,
and ready to distribute and communicate, Laying up store for them-
selves a good foundation against the time to come, that they may obtaine
eternall life. He would haue rich men not to trust in riches,*
but

but in God: for riches be vncertaine. And what greater folly can there be, then for a man to put his confidence in that which must away, he knowes not how soone? God will call for him, and he must leaue his riches behinde him, and come naked before the iudgement seate of God. But if they would know how to vse riches, let it not be in putting trust in them, nor in bigge, and proud, and sowre looks; for this will make them hatefull to God and man; but let them be mercifull, let them do good and distribute, and this will be a sure foundation for themselves; by so doing they shall get loue both of God and man: no better treasure against the euill day, then that which hath beene layd vp in the workes of mercy. So in *Prou. 11. 17.* *He that is mercifull, rewardeth his owne soule.* This is the benefit of mercy, that one doth two good things at one time, he stoppeth two gaps with one bush, he both helpeth and comforteth the distressed, which is his owne flesh; and more then that, he furthers his owne reckoning against the time of account. For, when God shall come to take a view, and search how euery man hath ordered his goods committed to his hand, (as certainly he will one day) let the foolish men promise to themselves what liberty they will, and flatter themselves, that all is their own, and euery man may do with his own what he will; yet they shall find it is Gods, and to be vsed and disposed according to his will. And when such an enquiry commeth, this will bring most vspeakable comfort to a mans soule, when vpon his death-bed, and when he is now to leaue his wealth, he can with a good conscience repeat to God how he vsed his wealth, and can hold vp his head before God, and say; Lord, thine it was and I did know it: I was but a steward, and therefore I disposed of it according to my Masters will. I spent it not in seruing my lust and desires, but in thy seruice, and, to thy glory, I was more willing and ready to lay out much in thy seruice, and to the relieuing the poore members of Christ, then any thing in setting vp my flesh, and pleasing the vaine and foolish affections thereof. When one can thus speake to God, and make such a reckoning, he shall then well perceiue and feele, to the exceeding ioy of his heart, what reward he gets to himselfe, that giueth almes freely, and sheweth mercy liberally to others that stand in need.

2 Cor. 9. 6.

And the Apostle Paul saith, that *he that soweth plentifully, shall reape plentifully*; comparing liberality in the workes of mercy to sowing.

sowing. And so it is indeed, and shall yeeld a better and more plentiful crop, by how much the seed it selfe, and the ground on which it is sown, is better then any other. So *Psalm 37. 26.* *Psalm 37. 26.*

The righteous is mercifull and lendeth, and his seed enjoyeth the blessing: meeting with an obiect that seemeth to arise, Indeed I would faine be mercifull, and do good, I know it is a good thing; but I haue a charge, I must prouide for my children; and hee is worse then an Infidell, that prouideth not something for his family. But God here teacheth him how he may prouide and store something for his posterity, and therefore he bids him be mercifull. For he can neuer bequeath a better portion, and a richer legacie to his seed, then when he doth many workes of mercy to Gods poore seruants. For God promisseth that they shall enioy the blessing of his goodnesse. He saith not, They shall be rich, and haue the world at will, (for a man may liue in as much ease and wealth, & pleasure as the rich Epicure did, and yet go to hell when he dieth:) but they shall haue the blessing; which importeth thus much, first, they shal haue Gods fauour to bring them to heaven: he will blesse their soule and conscience, and they shall haue beside, so much wealth as may stand with his blessing. Not so much as to make them prond & idle, for that were the way to make them cursed; but so much as shall suffice to make them thankfull to God, and profitable in the Church. And this blessing they shall haue, not as a guest to salute them and away: but as an inheritance, that shall abide with them, and helpe them for euer. So much for the vse of ones owner.

Now followeth the next point, in the right carriage of our Iustice. selues towards our neighbours, and that is called Iustice: which consisteth in two things, in getting & restoring. Iustice in getting is when one getteth by lawfull meanes, in a lawfull calling. Not by gaming and such meanes, without any sufficient consideration and exchange. For this is theft; these be vniust meanes that bring a curse, as hath beene shewed before: and such a man maketh himselfe excommunicate in the hearts of Gods people, and brings hardnesse of heart vpon himselfe, and much mischief beside. But if the calling wherein a man exerciseth himselfe, be warranted & sanctified of God to this vse: then care must be had, and that as much, that the meanes which one useth in his calling, be agreeable thereunto. If it be by dissembling and lying, by false waights,

waights, or false measures, by false commending or discommending aboue measure, or by any such like ynconscionable way; this is iniustice, and a breach of the Commandment. Therefore let the calling be good, and the meanes good; and then a man may with a good conscience, take the blessing and fruits thereof. And this is iustice in getting: now for restoring.

This must also be obserued, that if any haue (in former time) beene crafty and deceitfull, and dealt iniuriously with his neighbour, though happely it be hidden from men, and the world cannot lay it to his charge, yet his owne heart knoweth it, & his owne conscience will not passe it ouer so, but he must heare of it: If (I say) ones soule tell him that he hath thus wronged his neighbour, if he will be counted a iust man, and haue the former offence blotted out, and the mouth and clamour of his conscience stopped from those fierce & bitter accusations, whereby it vexed and disquieteth vnrepentant sinners, he must see that he make restitution; let the seruant go to the master, & the goods return to the owner who hath the right title vnto them. This is commanded *Leuit. 6. verse 2. & c.* *If any sinne and commit a trespass against the Lord, and deme vnto his neighbour that which was taken him to trust, & c. He shall both restore it in the whole sum, and adde the fift part more therunto.* Where the holy Ghost appointeth, that if any man haue beene any way iniurious to his neighbour, either by denying that which was lent him, or hauing found a thing lost, and knowing the owner, hath detained it, or by any other such like dealing: if euer he will haue God heare his prayer, and receiue his sacrifice; before his offering, he must make recompence of the principall, and adde thereto the fifth part, & c.

But it will be objected, that he is gone, I cannot tell where to haue him. But doe you know none of his kindred? Hath he neither sonne nor nephew, nor brother? Is the enon n. are vnto him that you know? Not one. Yet it must be restored, it is none of yours, you of necessity must part from it, if you will haue the sinne pardoned. Therefore you must giue it to the Lord, the Church must haue it, *Numb. Chap 5. vers 8.* So that this is the law of restitution: Pee that hath gotten any thing vnlawfully, must not onely say; indeede I haue done amiss, I cry God mercy for that is past, and I will do so no more: but, for this, I hope

God

God will pardon me, I purpose now to leaue off doing wrong to any. No, this is not enough, a man must reconcile himselfe to God, before he can reconcile his conscience to himselfe. God will not be pleased with such a weake amendment. We cannot be assured of pardon for that which is past; nor perseuerance in a better course, vnlesse there be true repentance: and true repentance neuer goeth before, but willingnesse to make restitution followeth presently after. Therefore let a man deale more soundly in such cases, that pertaine to the peace of his conscience. This hollow heartednesse, and hypocrisie, in such matters, will bring him no peace. Therefore let no man harken to the diuell and his owne flesh, for his hurt; but restore that which he hath defrauded any man of by ill meanes. If not, let him know for a surety, whosoever he be, that there is no thriving by such dealing. Sinne is a poyson infecting both the soule, body, and estate: and vnlesse it be purged out in time, will bring all to ruine.

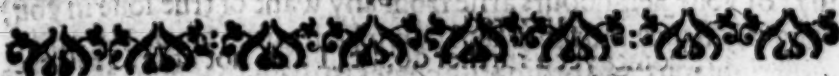
But yet some obiections seeeme to arise; first, the thing is of some price, and the person wronged is wicked, & would be willing to take the aduantage, and follow the occasion to put me to trouble and shame. Therefore here danger seemeth to restrain him, and he thinkes it better to liue in safety, then to make restitution with such perill. But though the case shall fall out thus, yet the law of restitution admits no such exception; One must restore: yet wisdom must be vsed in this case, that both the party offended must be satisfied, and the party offending may be in safety.

Therefore some other third person of wisdom and grauity, a man of good account for religion and honesty, must be chosen, to whom this secret may be (without perill) reuealed, and by whose meanes the wrong done may be fully answered. And he must restore it in the behalfe of the other, concealing his name and particular fault: as, thus he may speake; there is a man that (in time of his ignorance) hath wronged and indamaged you, and now that God hath touched his heart with true repentance, he is willing to satisfie you to the full, and therefore hath by me sent you so much as will fully recompence your losse: yet he desireth to conceale his name, because of the perill that might ensue. By some such wise and godly course, amends may be fully made, to

the party that sustaineth the wrong, and he that did the wrong, be nothing at all endangered.

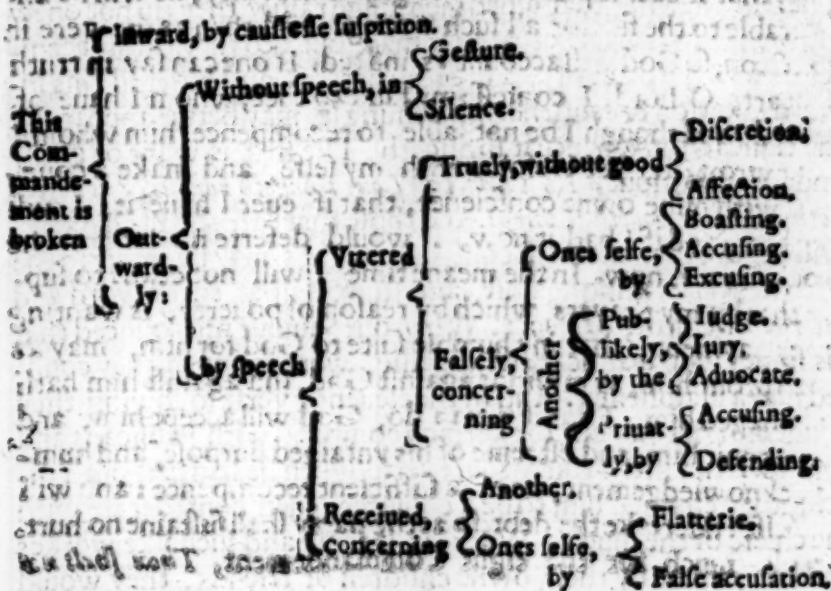
But here comes yet a further doubt; I am not able to restore, I haue not wherewithall. Then where nothing to be is had, it is a common Prouerbe, The Prince must lose his right. But yet so, that a man must be truly humbled for his fault; yet he must not neglect confession. And this further he must covenant with himselfe, that if euer it please God to giue him ability, he will be answerable to the full for all such wrongs; and then as we were in affection, so God will account vs indeed. If one can say in truth of heart, O Lord, I confess my fault to thee, whom I haue offended: and though I be not able to recompence him whom I haue wronged, yet I resolve with my selfe, and make a covenant with mine owne conscience, that if euer I haue it, I will pay him; and if I had it now, I would deferre no longer, he should haue it now. In the meane time I will not cease to supply that by my prayers, which by reason of pouerty, is wanting in my payment; that my humble suite to God for him, may as much profit him, as my sinne against God, and against him hath endamaged him. Thus if a man do, God will accept him, and fully acquit him, and esteeme of his vnfaigned purpose, and humble acknowledgement, as of a sufficient recompence: and will himselfe undertake the debt, so as the party shall sustaine no hurt. And so much for the eight Commandment, *Thou shalt not steale.*

The



The ninth Commandement.

Thou shalt not beare false witness against thy neighbour.



HE former Commandement was concerning our owne and our neighbours goods: this requireth, that we hurt not our neighbours nor our owne good name; but (as occasion shall be giuen) maintaine and increase it.

The inward breach of this Commandement, consisteth in vn-grounded suspicion, and vniust iudging and condemning of our neighbours, contrary to the expresse commandement of our Sauiour. *Mat. 7. 1. Iudge not, and ye shall not be iudged. For with what iudgement ye iudge, ye shall be iudged: and with what measure ye mete, it shall be measured to you againe.* As if hee should haue said: If you would haue your owne infirmities pittied, and your words and deeds construed in the best sence, then shew the like kindnesse vnto others: Take nothing in the worst part, let not the di-

like of your neighbours arise from any want of true loue in you, but onely from euident tokens of wickednesse in them. For this is most righteous, and ordinarily comes to passe, that none are more hardly censured, then they that are the bitterest & eagerest censurers. And none find lesse mercy from God and men, then they who haue bene the most vnmercifull iudgers of their brethen. Also *Rom. 14. 4. Who art thou that iudgeth another mans seruant?* Thereby shewing, that when men iudge rashly, they do not onely vsurpe vnlawfull authority ouer man, but also they thrust themselves into the place of God. How hatefull and hurtfull this inward suspicion & causlesse misdemeaning is, may better appeare by the causes from whence it springeth. The first is want of godly and Christian loue. As *1 Cor. 13. Loue thinketh not euill, but belieueth all things, hopeth all things.* And those that carry an ill affection, will be sure to make an ill construction. As may be seene in the Pharises quarrelling against, and stumbling at euery word and worke of Christ, *Mat. 9. 3.* When our Sauour pronounced that his sinnes who was sicke of the palsie, were forgiven, they counted him a blasphemers. And in the eleuenth verse following they condemne our Sauour for keeping company with Publicans and sinners. And in the thirty foure verse, when he had cast out a diuell, they charged him to be a coniarer, euen confederate with the chiefe of the diuels. Whereas if these and such like workes had bene done by their owne children or friends, they would haue made those things, matters of great commendations in them whom they loued, which they condemned as hainous crimes in him whom they hated.

Causes of rash
suspicion.
1 Want of
loue.

2 Want of
wisdom.

13.
1 Sam. 1. 24.

3 An ill con-
science.

The next cause is want of wisdom and good discretion, As *Acts 28. 4.* The rude Barbarians seeing the Viper to hang on *Pauls* hand, iudged him presently thereupon to be a murdherer. Which fault also others of better note haue fallen into. As *Ely* seeing *Hanna* long in prayer, and hearing no voyce vttered, charged her with drunkenesse. And *Iobs* friends, beholding his extraordinary afflictions and passions, conclude, that he was an extraordinary sinner.

The third cause hereof, is an ill conscience and guiltinesse in the iudgers themselves. As *Saul* was suspicious of *Dauid*, as though he had sought his life, because he had deserued euill at his hands. And hauing dealt cruelly and craftily with him, sus-
pected

pected the like measure from him. So those that haue polluted their owne soules and bodies with most filthy facts, and are most vncleane and wicked persons themselves, will soonest misdeeme the chastity of others. And none are more suspitious of other mens truth and fidelity, then they who haue beene the greatest deceiuers and defrauders of others. Another cause of this, is hy-⁴ Hypocrisie. pocrisie. When one neuer examineth his owne life, then he is most ready to prie into another mans conscience: and he that (for the most part) spareth himselfe, will lay the heaviest load vpon another. Thus the Scribes and Pharises were dissembling hypocrites, and neuer medled with their owne hearts to condemne any sinne there: and therefore Christ and his Disciples could haue no peace by them, but they were continually suspecting, and ready to censure hardly without any cause. For if they would haue bestowed more time in diligent examination of their owne soules, they would haue found so much businesse there, as other men might haue liued quietly enough by them. So the Apostle Saint James saith in the third Chap. & 17. verse, *That true* ^{James 3. 17.} *Wisdom which is from aboue, is without iudging, without hypocrisie.* He sheweth the cause why the best men be neuer forward to iudge, nor h. sty to passe sentence vpon other men, euen because they hauing good hearts, and desiring to be as good as they seeme to be, haue so much to do in fighting and striving with their own corruptions, as that they haue no leisure to examine other mens dealings which belong not to them; but would rather reforme the things which be amisse in themselves. So on the other side, observe an hypocrite, that careth for nothing, but to make a shew before men; that neuer labours to approue his heart to God, nor strueth against his owne secret sins; you shall haue him so nimble and so quicke, in sifting of other men, that he can see a fault where none is in them, because he cannot see a fault where it is in himselfe. They thinke that the reason, why they can so quickly condemne other men, is, because they are more holy then they, and therefore take a priuiledge to themselves, to giue what verdict they thinke good on every mans actions. But S. James sheweth the true cause indeed, which makes their hearts so redy to conceiue a misse, and to think wrongfully of another: to wit, because they had not (as yet) learned to think aright of themselves. For hypocrisie alwayes breeds rash iudging and vnchristian suspicion.

The effects
of iudging
rashly.

Thus we see what be the causes of this euill iudging, namely (at the least) foolishnes & vncharitablenesse: or else an euill conscience and hypocrisie. And from one of these euill causes, the rash surmises and euill suspitions doe alwayes spring. Now the effects are euen as bad. For if the heart be thus infected, it makes one apt and ready to speake and do euill. If one allow himselfe to thinke euill, he cannot withhold his tongue from vttering it, nor his hands from practising it, if occasion serue. For whatsoever is within the thought, that will shew it selfe openly, it will bewray it selfe in the mouth, in the hand, and in all the actions. As appeareth by the practises of *Saul* against *Dauid*; and the high Priests, Scribes and Pharises, against our Sauour Christ, and against his Disciples.

Use.

The vse of all this is, that if we would not be found culpable of the breach of this Commandement, nor transgressours against the name and fame of our brethren, then must wee not giue our selues allowance to conceiue an ill opinion of them, without a sufficient warrant and due ground for the same. For though the thing be so indeed, yet it is a sinne in vs so to conceiue of it, vnlesse there be sufficient euidence and reason, to leade vs thereunto. For, what though it be so? yet in matters of our neighbours credit, wee must not take such light coniectures as a sufficient cause to moue a suspicion: we must doe as we would be done by. And therefore, as we would not be condemned of others, vpon euery shew of euill and slight occasion: so let euery man looke to himselfe, that he build not an ill conceit against his neighbour vpon a false foundation. Neuer thinke ill of any till he haue deserued it, and giuen sufficient cause thereof. But yet this must be knowne by the way, that though loue will not allow suspicion, yet it doth not thrust out discretion. It iudgeth not rashly, but it iudgeth iustly. It is not so sharpe sighted, as to see a mote where none is; nor so pur-blinde, but it can descerne a beame where it is. Therefore rashnesse must be condemned and auoided: but there is an holy wisdom to be vsed: as not to misdeeme without sufficient warrant; so when there is euident prooffe, and plaine appearance of a sinne, to take notice of it. Which must be obserued against many men, that by this doctrine (which they peruert, as euill men do all Scripture) take occasion to thrust Admonition out of the doores, and thinke all men should be blind, because

because God will haue all men charitable. For so when they haue broken forth openly into grosse wickednesse, and al their life sheweth them to be prophane, vngodly, couetous, and deceitful, and without the feare of God: come now and charge them with their manifest wickednesse, & that their sins be such as cannot be in them that haue true faith & repentance, presently you shal haue this first defence: Oh, God knoweth mine heart, you must not iudge, you must not search into a mans heart. But a Christian may iudge wisely, though not rashly. He may iudge by the fruit, though not by the sap. If ones wickednes be hidden, then God would not haue men censure. But if it breake forth, he would haue men to take heede, and reprove also. As for example, if one see a man that delighteth in ill company, and is neuer well and as he would be, but when he is among drunkards and swearers, blasphemers and such like; one may iustly and vpon good ground, without any sin, suspect such a one to be a sinfull person, and say: Surely this man walketh in a bad course. Such as his mates are, such is he. For good men, would be glad of the society of good men, and lambs will reioyce to be with lambs. But now he that doth take al his pleasure to be among vngodly persons, hath pronounced his sentence against himselfe; Like company, like companion. So, if one heare any vomit out any filthy and vnchaste speeches, hauing his mouth full of lewd and vncleane words, this is an infallible note and sure brand of a filthy and impure person. For *out of the abundance of the heart the mouth speaketh.* Looke what ware comes into the shop, such is surely kept in the ware-house and he that thinks thus of such a person, doth him no wrong at all.

To giue due
reprooe is
no breach of
charity.

So, others boast that they haue a good faith, and a good hope: they hope to be saued as well as the best: if one wil beleue them: & if you will not credit them, they take it as a great iniury done to them. But what reason can they giue of their hope? what sound cause can they alledge why they should be saued rather then *Indas*, and not go to hell as well as *Caine*? Surely, they can yeeld no reason of their faith, they be not learned, but (say they) they haue a good heart, and a good hope that God wil saue them. Nay, they neither haue a good heart nor good hope. For, a good hope is alwayes vpheld by good reasons, and a strong faith, by strong grounds out of Gods word. Else a man may talk of hope, of faith, and a good heart, and be yet farre from all; vn-

lesse he shew vpon what ground he buildeth his hope, it is but presumption. When sin and death shall assault him, his strength and hope shall faile him, and all comfort will forsake him. So for the Sacrament, it is a common custome of men, a day or two before they come to the Communion, to wrapvp many reckonings and foule matters among themselues, and to take vp the coales of their malice vnder the ashes, so closely, as that one would hope there were no sparke left to kindle contention again. But a day or two after, they be as full of craft, brauling, and deceitfulnesse as euer before. Then one may boldly say, You haue polluted the holy Sacrament; you haue defiled the Table of the Lord; you came to it without that faich and repentance which God requireth. O (say they) but you must not iudge. Yes, now the case is so cleare that a man may iudge. For certainly if one come with repentance to the Sacrament, he shall go with repentance and amendment from the Sacrament: and if one come a good man thither, he shall go better thence. For God will alwaies keep his promise: if one come, as he commandeth, he shal find such help and grace against his sin, as God promisseth: he shal not easily fall into his old course, nor returne to his former filthy vomit. If he had fed of the holy and pure bread of life, Iesus Christ, with an heart purged by faich & repentance; his sweet sins would haue bin bitter & loathsome vnto him. And therefore though no man must suspect without good ground, yet a man (where there is iust cause) ought to pronounce iust iudgement. So much for the first, which is the most secret and inward breach of this Commandement.

Mocking.

Mal. 2. 7.

Now the outward followes, which is either without speech or with speech. Without speech, either by gesture or silence. By gesture, when one carrieth himselfe disdainfully to his brother, and vseth such a kind of behauiour as tends to vilifie, mocke and disgrace him. This was a speciall sin of the enemies of Christ Iesus, That they nodded their heads at him, and made mowes: And this was as great an indignity, and doth oftentimes as much disgrace one, and make him contemptible in the eyes of the beholders, as if one should raise vpon him with odious and slanderous speeches. This is then a wrong to a mans name. Though thou doe not slander and raile; yet if thou vse thy hand, or tongue, or head, or any part of thy body in such a carriage & gesture, as doth tend to mocke thy neighbour, thou sinnest against his name & estimatiō. The next kind by silence, when one holds his peace, when he hea-
reth:

reth his neighbour slandered. He stands by, and can testifie of his own knowledge, that the things spoken be false & iniurious: and yet either in flattery, or feare of displeasing, lets al alone, and doth not iustifie his innocent neighbor. Such an one comes within the cōpasse of bearing false witnes, & by silence makes himself guilty of the slander. For he suffers his neighbours innocencie to be suppressed, & his name defamed, when it lay in his power to defend him. And euen the law of Nature would ouer-throw such a man, that he shall haue nothing to say for himself. For doth not Nature teach vs that this is equall; To do as we would be done by?

Silence when
we should
speake for
our neigh-
bors.

And what man would take it wel, if one shuld be in place where he were charged with false accusation, & that his neighbour present knew his innocencie, but yet would not open his mouth to cleare him, or shew the truth of the matter? Euery one would thinke that this silence were a betraying of his neighbour, and a great wrong against him, as indeed it were. Then, if we thinke others should not be silent, when our nam is traduced, let vs giue them such measure, as we would in like sort receiue, & be as ready to stand for the good name of our brother, as we are desirous that he shuld performe the like duty for vs. This if we do, we shal keep this Cōmandement in some measure, and God will stir vp others to requit vs in speaking boldly, to cleare our innocencie, when we are vniustly deprauid. And so this Commandement is broken without speech. By speech it is broken, either by giuing or receiuing. By giuing our speech either true or false. For one may be as grieuous a transgressour of this Commandement, in speaking nothing but the truth, in some cases, as if he had raised an vniust and false report against another. And this kind of truth, if it be put in one end of the balance of Gods iudgment, wil weigh as heauy as falshood in the other. If one speak the truth without discretion, vnseasonably, out of time and place; if his words be true, but his end euil and wicked, he is as cruel and malicious an enemy to the name and credit of his neighbour, and as vile a slanderer in the sight of God, as if he spake that which was false. This was the fault of *Doeg*, that cursed enemy of *Dauid*, who when hee perceiued by *Sauls* behaviour, that his purpose was mischieuous, and that hee would make a dispatch of *Dauid*, and all his friends, he steps out now in this vnseasonable time, and there he sheweth what he had scene; namely, that the Priest had giuen *Dauid* bread and a sword, and asked counsell of God for him.

Slander by
reporting the
truth.

1 Sam. 22. 9, 10.

This

This was soindeed as he said, but this was a most diuelliſh and wicked part in him.

From hence aroſe that cruell perſecution, and the murtherring of ſo many innocent ſeruants of God. So the enemies of *Daniel* accuſed him, that notwithstanding the Kings decree to the contrary: yet ſtill he made his prayer three times a day vnto the God of heauen. And it was true indeed that he had broken the Kings Ediſt: but in the meane ſpace they were moſt wicked perſons, that would bring this accuſation againſt him, with ſuch a malicious purpoſe. For herein they bewray all their former rancour in inuventing ſuch an vngodly law, becauſe they knew *Daniel* could be caught in nothing but in matters of God and religion. And there he would rather hazard his life, then omit this daily exerciſe of the worſhip of God. So the *Ziphims*, vnderſtanding that they might procure fauour to themſelues, by telling tales againſt *Daniel*, came to *Saul*, and aduertified him where he might find him. This was no lye. But it was iniuriouſly and wickedly done of them to diſconer the truth to ſuch an ill end, and with ſo little diſcretion, when ſo ill an effect muſt enſue vpon it, as (at the laſt) perſecution, if not the deſtruction of a harmeleſſe man. So in theſe times, ſome men there be, that if they know any priuate fault in any man, then without any regard of time and place, they proclaime their neighbours infirmities to the wide world, and care not before what company, nor amongſt what perſons, they blaze out his weakeneſſe. And they haue this for their ordinary defence, when they are reprooued; I ſpeake truly and tell no lye, and will not be aſhamed of the truth. Yet a wiſe man would be aſhamed to ſpeake the truth fooliſhly, when it will do harme and no good. And he ſhould conſider, that he may often ſin more, in ſpeaking a knowne truth, with an ill mainde, then if (through infirmity) he ſhould ſpeake an vnruth with deſire and purpoſe of doing good. As the *Ziphims* and *Doeg* were greater breakers of this Commandement, then *Rahab* that told an vnruth to ſaue the ſpies: becauſe her end was good, though ſhee failed in her ſpeech: but their end was altogether naught & ſinful.

They then are here to be reproved, that will not (as God commands them) tell their neighbour plainly of his fault, and not hate him in their hearts. But, if they know a fault by him, ſtraight they ſet him on the ſtage, make him knowne to all men,

neuer

Dan. 6.

ii, 12, 13. 4. adio
10.

1 Sam. 23, 19.

ſſe.

Leuit. 19. 17.

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a foole uttereth all his mind, but a wise man will keepe it in till after ward. Prou. 29. 11.

Let a wise man heare any thing, he will consider the time, place, and person, and temper his speech with wisdom, according to these circumstances. But let a foole once get a tale by the end, then out it must, he cannot keepe it in, he trauels with it, vntill he be deliuered, whatsoeuer dishonour come to God, or discredit to his neighbour, or hurt to his owne soule. Therefore we must not onely be carefull that we speake no lyes or vntruths; but we must also looke, that we speak not the truth vnseasonably, & after an ill manner, when it may bring more mischief then profit. So much for that breach. Now followes the next, in speaking that which is false, either concerning ones own selfe or another. Concerning

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False report
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Prou. 27. 1.

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Rom. 1. 30.

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1 Sam. 15. 13.

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So *Saul*, whereas he had saued the King, & all the best of the cattle, contrary to the charge giuen vnto him, doth yet brag to *Samuel* that he had fulfilled the word of the Lord, whe it was nothing so. 1 Sam. 15. 13.

For he had wickedly transgressed the expresse commandement of God. And as this Law is broken by vaine boasting; so it is likewise by lessening and excusing those faults which we are charged with, or guilty of. Wherein *Saul* played his part as in the former. For being reprov'd and conuinc'd for sparing the King and cattle, contrary to the will of Almighty God: first, he pleadeth good meaning, confessing that some of the best were kept aliue, but it was for sacrifice, & honour to God. But when *Samuel* would not be so set downe, but vrged him further, that God is more delighted with obedience to his word, then with sacrifices: then he falls to another shift, and casts all the fault on the people, I feared the people saith he; as who should say, It was their fault, and none of mine.

mine. Thus, if any credit had beene to be gotten, by sparing the King and cattell, he would haue had that to himselfe alone; but now that nothing comes but shame and rebuke, he leaueth it for the people to diuide among themselves.

And this accusing is a common thing amongst all men: There is not the most ignorāt & simple person of the shallowest wit and capacity, but he is most sharp and witty to find an excuse, he can cast about and wind, and so cloak his sin, that hardly can any reproof be fastned vpon him. And men think (by so doing) to lessen their fault: but in truth they do much increase it. For they haue by these excuses marked themselves with the brand of hypocrisie, and haue made their fault more odious to God and men. It is a very ill thing when one hath wounded himself by sin, to go to the diuell for a medicine. He is the worst Physicion that can be: and his physicke is the worst physicke in the world, for he wil surely giue them such a potion, as shall makethem worse, & not better. One may thinke that these excusings be plaisters, but in truth they be but poisons that venome the soule a great deale more then before.

Thirdly, a man lies against himselfe by accusing; as when men in a kind of proud humility, will deny their gifts, with an intent to get more credit; Alas! I haue no gifts, no wit, no learning, a simple scholler, & weak memory, & such like, cōtrary to that one knows & thinks. Now this dispraising ones selfe falsely, is not humility, but iniquity. For one shuld make himself neither better nor worse then God hath made him. But if he be drawne and called to giue testimony of himself, he ought to speak plainly and vprightly, as the matter is in truth. And now when they lie against the selfe, & say they haue no wit, no learning, no good parts, &c. if then we shuld consent & confesse, Indeed it is true, you say well, you haue none of all these things: they would thinke such a man did them great wrong, and scarce take him for their friend. For indeed his disease is, that others should crosse him, & say; Nay, say not so, you are an excellent man, worthy to be regarded, &c. And so he will discommend himself long enough, if he can thereby prouoke another to commend him; for this is it which he delighteth to heare. But a man must neither wrong God nor himselfe, in diminishing and concealing the things that God in goodnesse hath giuen him; he ought not to deny them but to vse them to Gods glory. And so come to men for works of mercy: perswade the to do good, and distribute

distribute, and presently they begin to complaine how poore they be, what a great charge they haue, what losses they haue sustained, and I know not what; whereas their own soule beareth them witness, that they are wealthy, and haue much more then many men that do a great deale more good then themselves.

Therefore, though a man do not slander his neighbour, yet if he slander himselfe, he is to be reprov'd as a lyer. Herin diuers of Gods children faile much, in time of tentation. Those that haue bin, and are sound and true hearted Christians, if the haue lost their feeling a while, and cannot find that reioicing in God, and comfort in good things, that in former times they had, then comes the accuser of the brethren, Satan that old & subtil serpent, & he striueth to make them accuse themselves falsly: Oh (saith hee) if you had bin good indeed, and had borne a true heart to God, he would neuer haue forsaken you thus, & giuen you ouer vnto such a deadnesse. And then (through weaknesse) Gods children are ready to ioyne with the diuell against themselves, & to thinke; It is true, sure I was but an hypocrite, & hollow harted: my former comforts were delusions and presumptions; if they had bin true, I should not haue lost them. But in so iudging, you wrong your selfe. You ought to remember that tentations be not truths, but false accusations. And therefore, if Satan strue to accuse, do you strue to excuse. And if he would cast you downe, by so much the more lift vp your self by reasons out of Gods word, & by former experience in your selfe and other Christians. For that is no good reason, Because you haue no feeling, therefore you haue no faith: and because you haue lost the sense of your comfort, therefore it was no true comfort, this is no true conclusion. For one may lose his feeling, and yet retaine a liuely & effectual faith: *Cam. 5. 1.* And one may haue the true comforter in his soule, and yet for a time be without sense of comfort. As is to be scene in our Sauour Christ, *Luk. 22. 44. Mat. 27. 46.*

Take heede therefore of making such conclusions. For a man may want the feeling of his faith, and cry and call againe and againe for it, and feele nothing all this while; and yet neuertheless haue true and sound faith. For the feeling of, & mourning for the want of faith, and the earnest & constant desire of it, is an infallible sign of faith. For this is a sure rule, that so long as one feeleth himselfe sicke, he is not dead. And the high estimation of faith,

ioyned

ioyned with a vehement desire thy rof, is a singular euidence that there is a sound and liuely roote of faith in our heart. Do not therefore agree with the diu, I to persecute your selfe fight against him and take not his part against your owne soule. You shall finde he is strong enough alone, you had not neede to ioyn with him but rather set to resist him. If one be once the child of God in truth, he is so for euer: If once in fauour of God, for euer in the fauour of God. Though our feeling alter, yet there is no change in him. Where he loues once he loues vnto the end, and world without end. So much for breaking of this Commandment by speaking that which is false concerning themselves.

Publike slander.

Now it followes concerning others: and that is either publike or Primate. Publike, first, when the Magistrate or Iudge passeth false sentence, in any cause that comes to be hard before him. This is a most hainous sin: for, so much as in him lieth, he goeth about to make God a lier. For he stands in his place, and is his substitute and vice-gerent here on earth: now then for him to beare men in hand, that that iudgement which he giueth, is the iudgement of God, that setteth him there, when yet he knoweth it is false and corrupt: that is euen to draw God to be the author of a lye, so much as he can. And this is not only a wrong against Gods owne Maiessty, and a shamefull abuse of the place wherein God hath set him, but it is an iniury to the person thus condemned; in that he bringeth a blot vpon his name, and that wrongfully, and deprives him also commonly of some commodity and benefit that of right did appertaine vnto him.

Herein also many Aduocates and Counsellors offend, when they vphold and maintaine an euill cause for their fee. Though the cause be neuer so bad, yet let the fee be good, and you shall haue one or other lightly, that will polish his tongue, & whet his wit, to couer a foule & naughty matter with many fair words, and make that seeme very good, which indeed was, and still is altogether wicked. This is commonly counted wit, and he is a wise man that knoweth how to set a good face vpon a foul matter, & good coloures vpon a ill cause; but it is in truth a lying and a publike slander, and branded with a curse: For the Lord saith, *Cursed be he that speaketh good of euill, and euill of good.* And so long as a man wil set himselfe to stand for an euill thing, his conscience may (and in time will) most iustly accuse him of two great breaches of this

Esay 5.20.

Law;

Law; that he hath hindered iustice, and furthered vnrighteousnesse to the vttermoſt of his power.

But ſome will anſwer; I ſpeak as I thought, I tooke the cauſe to be good, I muſt ſtand for my Client. But how comes it to paſſe that you, who are ſo witty to invent ſuch cunning remedies to heale an ill cauſe, ſhould be ſo blind and ignorant, that you cannot be brought to ſee the foundneſſe of a good cauſe? What is the reaſon why ſimple men, of meane capacity, and leſſe learning, that ſtand by, can ſooner diſcerne the truth and equity of the matter, then you that haue moſt ſtudied it? Is it not becauſe the gift of blindeſſe the eyes of the wiſe, & taketh away the vnderſtanding of the prudent? That which waiteth in the goodnes of the cauſe, is ſupplied in the greatnes of the fee; & this is the reaſon you cannot ſee. Deut. 16. 19.

Farther alſo, falſe witneſſes doe publiſhly offend againſt this Commandement, when they come before the Iudge, and glue a falſe and lying testimony. This is often ſpoken againſt in the Pro. Pro. 19. 9.
A falſe witneſſe ſhall not be unpuniſhed, and he that ſpeaketh lies ſhall not eſcape: and Pro. 21. 28. A falſe witneſſe ſhall periſh, and Pro. 6. 19. he ſaith that the Lord doth hate and abhorre a falſe witneſſe that ſpeaketh lies. Theſe be moſt peſtilent and hurtfull Vipers, and theſe ſting and do miſchiefe on euery ſide. Theſe peruert the Iurers, delude the Iudge, do wrong to the cauſe, put all out of order, and turne all vpſide downe by their falſhood. Therefore the Lord Deut. 19. 16, 19.
 19. 19. hath appointed, that theſe falſe witneſſes being conuicted of their falſhood, ſhall themſelues beare the puniſhment, which ſuch a fault had deſerued, and ſuch a perſon ſhould haue ſuffered, if the thing had bin true. As he that wrongfully accuſeth another of theft, himſelfe ſhould be puniſhed as a theefe, and he that by bearing falſe witneſſe ſeeketh to take away his neighbours life, ſhal himſelfe be put to death without pity. For ſo God chargeth the Magiſtrate, ver. 21. *Thine eye ſhall not pity, but life ſhall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.* All theſe do publiſhly breake this Commandement.

Now the priuate offence in this kind followeth: and that is either in vniuſt accuſing or vniuſt offending. That vniuſt accuſing priuately, is called ſlandering and back-biting; when one will ſpeake ill of his neighbour, and falſely, behinde his backe. This backbiting is a great breach of this Commandement, & the back-biter offends in an high degree. And the fault is ſo much the worſe.

worſe, becauſe it alwayes hurts three at once. Firſt, he wounds the ſoule of him that receiueth the falſe tale; for thereby his heart is poiſoned with an vncharitable conceit of his brother. The ſecond ſtroke lights on the reputation of the party thus ſlandered, for his name hath a maime in the account of the hearer. The laſt, and worſt, and greateſt blow he giues his own ſoule, which he infects with ſlander, and makes his conſcience guilty of a lye. Theſe three mortall wounds, this lying tongue like a piercing ſword, makes at one time. Indeed he eſcapes beſt who is falſly ſlandered: for he being innocent, God will heale his name, and bring forth his righteousneſſe as the Sun. But the other two wounds are more dangerous, becauſe they light vpon the ſoule and more hard to be cured, becauſe they are finnes in the reporter and receiuer.

Pſal. 37. 6.

Meanes to
keep vs from
ſlandering.

Therefore it ſtands euery man vpon to take diligent heed that he raiſe vp no vniuſt report againſt any man. Now the beſt way to keep himſelfe from ſlandering, is to make a couenent with his owne ſoule, and to vow with himſelfe, not to ſpeake often of other mens faults. For he that giueth his tongue liberty to be buſied about this ſubiect, it cannot be auoyded, but he ſhall flippe into ſuch ſpeeches, as will make a greater breach into his brothers name, then he can eaſily repaire againe. He that will ſpeake too often of others infirmities, cannot keep himſelfe from doing them many iniuries. Therefore the beſt way is to be ſparing in this kind of talke. Then alſo when one hath a good calling, and iuſt cauſe to ſpeake, let him ſpeake diſcreetly, in due time, and due place, and with good affection; that ſome good may come by his words, that either the party may be brought to the ſight and amendment of his fault; or elſe others may be edified and helped againſt the like euils. Euermore, if one will diſcouſe of anothers faults, let him be able to ſay, I ſpeake it to this good end, and this good uſe I hope to enſue of my ſpeech. Or if hee can ſee no profit that will come by his vttering it, let him keepe it in till another time, let him lay his hand vpon his mouth, and ſay he hath gone farre enough already. For if there can be no good uſe ſeene in reuealing of it, they doe ſinfully that doe not conceale it. Thus this Law is broken by vniuſt accusing.

Defence of
ill men and
bad cauſes.

It is next broken by vniuſt defending of wicked men, and bad cauſes, when one will uſe his wit, credit and testimony to grace moſt

most gracelesse persons, and dishonest causes. This is condemned *Prou. 17. 15.* Where he saith, *He that iustifieth the wicked, and he that condemneth the iust, they both are abomination vnto God.* *Prou. 17. 15.* He sheweth that this dealing which men impute to a good nature, is euen as abominable to God, as if they should condemne goodnesse and good men. And therefore such men be no gainers, howsoeuer the world esteemeth of them. They carry away the credit with men, but they are vtterly out of credite with God.

So he saith in another place: *He that praiseth the wicked, the people shall curse him.* *Prou. 14. 34.* So that it is euident by these testimonies; that they whodoe giue vnto the wicked men such prayse and defence as is not due vnto them, doe draw the hatred and curse of God and men on themselves: and that most iustly. For they dishonour God by iustifying where he condemneth, as though they were more wise and mercifull then he. And they keepe the sinner from repentance, whereunto he might haue beene brought, if he had no patron for his sinne, but had receiued that reproofe and correction which was due vnto him and it. And also they do much hurt vnto many others, by bringing wicked men into estimation and credite. For when vngodly persons are varnished with false commendations, they get into places and callings which they are most vnworthy of, and most vnfit for, and so are made able to do much mischiefe, which they could not haue done, if they had appeared in their owne colours. An euident example hereof we haue in many vngodly and insufficient Ministers. If they can get some great mans letter to commend them, then they (in whom there is no worth, and who else should neuer haue bin admitted to the office of the Ministry) are presently set ouer the Lords people, without any further inquirie into them. And when they are once entred in by these ill meanes, their whole preceeding is agreeable to their corrupt beginning. For they either sterue the people committed to their charge, by giuing them no food, or poyson them with corrupt food. So for matters in ciuill state, when places of charge and importance are (through false commendations) committed to naughty and wicked persons, ordinarily they grow to be hurtfull to Church and Common wealth, being insolent and burthenous to all that liue vnder them. So that the foolish and false praises are but to get

some credite to the wolfe, that he may the more freely deuoure and wast the flocke : And all this mischief ariseth from the vnadul'd extolling of vnworthy persons. Therefore, as one must not speake of his neighbours fault, but in loue, discretion, and vpon good prooffe : so neither must he speake in his commendations, but in wisdom, and when his testimony is grounded on knowledge and iudgement. And so much for giuing out false speeches.

Receiuing of

• false reports.

Now followes for receiuing; which is a grievous sinne before GOD as well as the former. For, he is not onely in fault that inuents lyes, but he also that receiues them, and giues credite to them, and is bold to ground his report to others, vpon them: and that both concerning others and also concerning himselfe. To giue care to a false report concerning another, doth bewray a great want of loue & good affection to the name of our brother, and an ill disposition also in our selues, as may appeare, *Pro. 17. 4. The wicked giueth heede to false lips, and a lyer harkens to the naughty tongue.* Here the holy Ghost chargeth the receiuer of vniust reports to be a wicked person, and also a lyer. As if he had said: He that is glad to heare false tales of other men, is a naughty person himselfe, and hath a false and euill heart. For if he had not, he would neuer entertaine and approue of Lyes. And in the *Psalme 15.* the holy Ghost sets downe this, as a difference betwixt a sinner, and a true seruant of God; That an vpright man will not receiue a false report against his neighbour.

Many men that haue no goodnesse in them, will not for their owne credite sake, and to saue their honestie (as we say) inuent flanders, and be the first makers and brochers of lyes: but if some impudent persons will come and buzze in their eares some odious false tale against professors, they will presently embrace it, it goes for currant, they tell it as confidently as if nothing could be more sure & are as glad of it, as if it were some very gainfull and profitable thing vnto them. These men now, though they will carry the name of honestie, yet by the testimony of the holy Ghost, they are wicked and vngodly persons. *Renel. 22. 15.* he saith, that without, that is, out of the Church of God, are dogs and forcerers, and whoremongers, and murthcrers, and idolaters, and whosoever loueth or maketh a lye.

There be two broodes here mentioned, and as it were two litters.

ters of these cursed lyers. Some be so shamelesse, gracelesse, and impudent, that they delight to be coyning lyes, and busie their heads, in inuenting slanders. Others haue more care of their owne credite, and therefore will not be the first inuenters of lyes: but if any will bring a false slander vnto them, they will be ready and glad to entertaine and approue it. It shall haue both their good word and liking.

So the fifth Priests and the rest of the Counsell would not themselves inuent false accusations against Stephen. They had not yet vtterly hardened their faces, nor quite cast off al regard of their owne estimation: but when false accusers had brought a complaint, that he had spoken blasphemous words against God, and Moses, they most willingly harkened vnto it, being very glad to take that aduantage to proceed against him.

This may iustly reprove them who are as ready to receiue a slander as the tale-bearer is to inuent it, & thereupon also to publish it to others, without further triall or examination of the truth. But aske them, Why would you speak so false a thing, to defame your brother? Why did you so vniustly depraue him? This is the answer presently; I did not bring it vp, I am not the first that spake it, it was told me, and I had reason to belecue it, and I thought it to be true. Did you heare it? and did you belecue it vpon the bare hearing? then you shew your selfe to be a foolish and sinfull person. For so it is said, *Prou. 14. 15. that a foole beleueth euery thing, but the prudent man looketh well to his goings.* And they that are so ready to belecue a false report against their brother, tell them of any thing that is good, and then none are more hard of beleefe then they. Tell them of that which may helpe them out of their sinnes, and saue their soules, they wil not regard it. Bring reason vpon reason, and neuer the nearer, you can by no meanes perswade them. But bring false ware to a foole, such as hurts his owne soule, and his brothers good name, and dishonours God, and makes himselfe a lyer; that is fit for him, this bargain is quickly made, he is very easily brought to credite such matters: and why? Because he is a foole, lyes are a fit bait for him. Lay these in his way, and he is presently taken. For as the spirit of God, is a Spirit of truth, and they that haue it, are delighted with the truth, and easily brought to giue eare vnto it: so is the deuill a lying spirit, and the father of lyes, and

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those that he possesseth, he will make them beleue euery lye, and distaste euery thing which they ought to know, and to be perswaded of, for the good of themselves and others.

And therefore this excuse will not hold out; I was told so; and (for any thing I know) it is true. It may be it is so, and it may be it is not so. If the ground of your perswasion be no stronger, it is a foolish perswasion, and such as your testimony ought not to haue rested vpon. Very nature will conuince such persons of want of charity. For would any man be content, that another should take euery flying report, and vncertaine rumour concerning himselfe, and giue credite to it, and iudge ill, and speake ill vpon so slight occasion? Would not one thinke he had wrong to be traduced? Might he not iustly say thus to the rash reporter: You should haue tryed out the matter, before you had bin carried away with it: You should haue searched whether it were so or not; talked and conferred with those that could tell the certainty of it, before you had published or giuen credite vnto it. Is another then bound to deale so with you, and is it not your duty to do so to others? Must not we do, as we would be done by, and haue the care of anothers name and credit, that we desire another should haue of ours? Therefore this is very iniurious and wrongfull dealing, and those that haue this way false, must repent for it, and aske pardon: or else they may looke for the like measure from men whiles they liue, and to be deprived of eternall life when they dye.

Pro. 25. 23

Further, hence we must learne to chafe away such as are busie bodies in discourfing of other mens matters, as the holy Ghost admonisheth vs: *As the North wind drineth away raine, so doth an angry countenance, a slandering tongue.* When the ayre is thicke, and the clouds do threaten abundance of raine, the North wind arises, purgeth the ayre, and dispels the clouds, and makes the coast cleare: so must a wise man beare such grauity in his countenance, as that he may blow away flattering slanderers when they come full fraught with lyes, and suffer them not to vnloade their naughty and lying stufte in his eares. Therefore, if the master perceiue any of his seruants to delight in secret whispering against others, and bringing newes how to traduce his neighbour, that they may get more credit vnto themselves, he must looke frowningly vpon such claw-backs, and drive them from him.

him giue them no hearing, nor the least allowance. This is a great fault in him that cannot occupy himselfe in any better businesse, then in blemishing his neighbours fame: and it is as bad in the hearer, when he receiues them with kinde lookes, and giues them countenance, and maintaines them in this wicked course. It is the property of a foole to beleue euery thing, as hath bin shewed: but a wise man must not be so light of beleefe, but must trie before he trust, and iudge with a righteous iudgement.

Indeed in matters pertaining to our good, set downe in Gods word, the quicklier and the easier one can beleue them, the better it is: but for these idle tales, that tend to nothing but to breed vncharitable conceits against our brethren, let them haue no entertainment, vnlesse they come guarded with sound and good reasons, and proofes. For as we say of theft, The receiuer makes the theefe: so it is also in this case, The receiuer makes the lyer. For if the lyer could haue no vtterance of his ware, and no man would deale with him in such trafficke, but shake him off with sharpe reproofs, he would soone be weary of his trade. But now, because his wares goe away so fast, and haue good sale, and so many Chap-men, he is in very good liking with his old occupation, and giues himselfe still to his wonted coyning. Thus this Commandement is broken, in receiuing lyes concerning another.

It is transgressed also, when one receiues lyes concerning himselfe, whether in flattery, or accusation. In the former, *Herod* faulted, *Acts 12*. The foolish people hearing his eloquent oration, and seeing his pompe and glory, would needes make a God of him: and they gaue him that applause crying, The voice of God, and not of man: now he sits downe by it, and was very well content it should be so spoken. It was a base and abiect thing for them to go so farre in flattering, and it was a great madnesse in him to take it to himselfe, and be glad of it. They played the fooles too much in giuing such false and blasphemous prayse: and he played the foole farre more in receiuing of it.

So comes *Terullus* to *Felix* the Gouernour, who (because he would curry fauour with him: and haue him serue histurne) grossly flatters him to his face, saying: *Sith we haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy providence, we acknowledge it most noble Felix* *Acts 24.9.*

with all thanks. And thus he closeth in the beginning, to bring his owne wicked purpose to passe. This was a seruile and sinfull practise, to lye and dissemble thus openly. For it was well known and he was not ignorant, that *Felix* was a most cruell, vniust, and filthy person. Now *Felix* sits by, is guilty in conscience that he had bin an vngodly tyrant, and knowes all his prayles to be false; yet the foolish man swallowes all, and was very willing to heare a long catalogue of false praises: in doing whereof he sinned grievously. Therefore a man must be content with that prayse which Gods word and his owne workes doe giue; and neither seeke for, nor receiue any more. That which *Salomon* saith of a vertuous woman, euery man must obserue of himselfe, *Let her workes praise her*, saith *Salomon*, *Prov. 31. 31.* So must euery man be content with that praise that he deserueth, and not so much looke what other men speake, as what himselfe hath done.

Therefore this condemnes the foolishnesse of those that will make much of and harken vnto flatterers; and keepe company with such slavish persons, as will be alwayes giuing them vnder-scrued commendations, and that also before their face. For when these inchanters haue once bewitched them with their flatteries, telling them that they deale wisely, and take a good course, they play the good husbands, and provide well for their family and posterity: then let Gods ministers reprove them as long as they will, and their faithfull friends admonish them as much as they can; yet they beare off all with this, That howsoeuer we reprove them, yet others commend and encourage them in their course, & therefore they see no reason why they should not go forward in it, and hold them more precise then wise that mislike it. But who be they that commend you? Euen flattering Sycophants, and dissembling claw-backs, that will speake any thing for advantage, and any thing is good if they can hope to get by it. And why will you be so foolish to beleene those that speake for your hurt, in that thing that your conscience either doth know, or may know to be altogether false? This is that which hardens the heart, this keeps from repentance, this makes one obstinate, that he will go on and nothing shall turne him, when he harkens to such as will smooth him vp in any thing, and care not what they speake, so they may please; and so suffers himselfe rather to be deceiued and seduced by them, then admonished and led in the right way to God. And

And this sheweth a very ignorant and foolish minde; that one is not acquainted with his owne estate, nor doth cast ouer his accounts that are betwixt G O D and himselfe. For no bankrupt, that knoweth well that he oweth much more then he is worth, will easily be perswaded of the sufficiency of his estate. For, if some companion as beggerly as himselfe, would come and tell him, You are a very rich man, you haue great wealth, you are able to buy lands, and purchase faire Lordships, and such other idle talke; would he be perswaded by him? Would he satisfie himselfe with this, and brag of his wealth, and take himselfe for some great person? No certainly; but he would account him for a mad man that would say thus: and himselfe would be neuer a whit the prouder for all these rich discourses. So, if a man would often rife his owne conscience, go ouer his affections, and see how they be disordered, consider his affections, how farre they differ from Gods law, and thus vse to see into himselfe, and make a iust and true account of his debts and arrearages wherein he hath cast himselfe, then let a thousand smooth-tongu'd dissemblers perswade him, You haue liued honestly, you haue behaued your selfe well, and like a Christian: you are a very vertuous man: he would neuer receiue their false testimonie; but being guilty in his owne conscience, hee would easily passe sentence vpon himselfe, and readily discerne their grosse flattery. But now, because men be so carelesse that they will not cast ouer their accounts themselves, and make a right reckoning, that they might know their owne estate, therefore others come and bring in false reckonings, & make false accounts: and so they be deceiued, and thinke themselves in a very good plight, when (in truth) they are most wretched and miserable. Therefore let euery man take heed of that praise that puffeth vp and hardeneth, and see that none perswade vs that we be better, or our sinnes lesse an i fewer then they be. And so much for receiuing of these false testimonies, concerning ones selfe, which come in the way of praising and extolling.

Now, for those which come in the way of accusing and depressing. As one must not yeeld to the flatteries of others: so neither must he yeeld to their false accusations against himselfe, that tend to make him thinke worse of himselfe, then indeed he ought, and to disable him to do that good which he should, and also hath li-

Not to yeeld
to vniust ac-
cusation.

Job 27.5.

berthy to doe. So *Job* would not accord to the sayings of his friends in this case. Although they charged him with many euils which he was free from, and would haue deprived him of his vprightnesse, which he was sure was in him, yet would not *Job* consent vnto them, he would not while he liued forsake his innocency, and let go the equity of his cause, nor thinke a whit the worse of his former life, or of his present estate, for all their proofes and reasons, that they did falsely apply against him: For, hee knew that he had many times before, made all euen betweene God and himselfe, and had often cast ouer his accounts, and found himselfe acquitted of all before God, in Iesus Christ, and that no debt remained to be laid to his charge. For, howsoeuer no man whiles his life endures, shall be so freed from the dregs of sinne, but some spots of corruption will still cleaue vnto him: yet when he, in the sight of his fautes comes to repent, and be sorry for them, and to pray to God for pardon for them, and to beleue that God (for Christs sake) will forgiue them, he is as free then from the guilt and punishment of all his sinnes, as if he had neuer committed them.

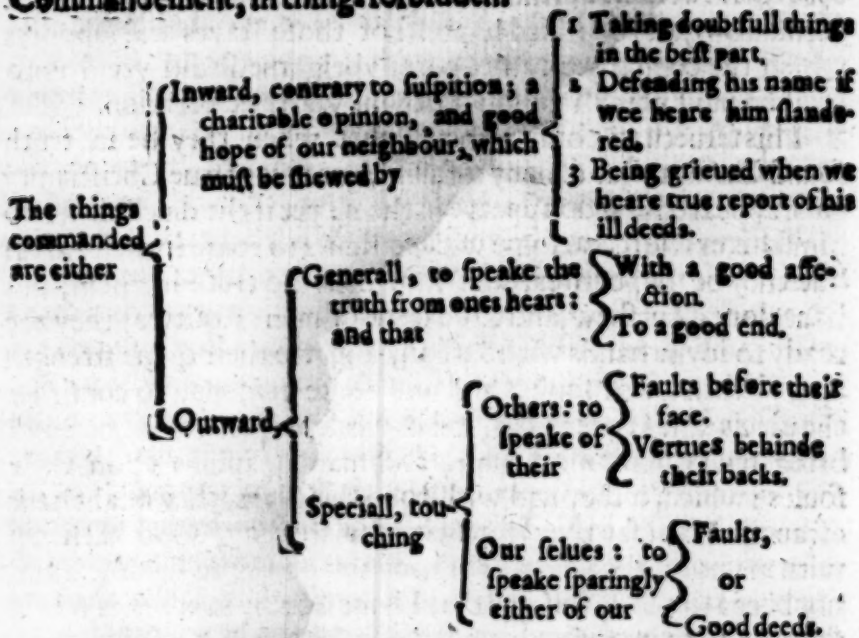
Now *Job* knew, that he had often after this sort, set all reckonings right betwixt God & himselfe; and that no fault did hang vpon the score vnrepented, or vnpardoned. Therefore all their perswasions could not withdraw him from his faith, nor make him doubt of his sincerity. For what-euer they said, yet his owne works, and God, & his own conscience said, that he was true, sincere, and guiltlesse of those crimes which they so sharply charged vpon him. Wherefore he set them all at defiance, that would offer to make challenge to his innocency. Though his wealth was gone, his children dead, his cattell stolne and killed, his seruants flaine, and his friends all gone backe from him; yet his innocency stucke to him, & his assurance that he serued God in the truth of his heart, & vprightnesse of his soule, abode by him: and this neither his friends, nor his foes, nor all the diuels in hell, could wrest from him; but he held it fast, notwithstanding all their assaults to the contrary. And this was the cause why he bare his affliction so patiently, and with so great comfort. But now, if he had yeelded to this false testimony & accusation euen of good men, and said; Indeed it is true that you say, I neuer had an vpright heart to God, I did all in hypocrisie & dissimulation, nothing in sincerity, nothing in

in truth; he must then of necessity haue held downe his head with shame; he had beene wholly oppressd with griefe and vexation: all his good actions would haue afforded him no ioy nor comfort, no consolation or peace. For if they had beene in hypocrisie, they had beene all sinnes, and he could not haue come to God with any comfort, nor had hope of any good successe by prayer. For so he saith *Iob 27. 8. &c. What hope hath the hypocrite when God taketh away his soule? Will God heare his cry when trouble comes vpon him? will he delight himselfe in the Almighty? will he call vpon God at all times?* And thus if he had assented to their vniust accusations, and deprived himselfe of those staves and supports which the conscience of his owne vprightnesse did yeeld vnto him, he must needs haue sunke downe vnder desperation.

This serueth to confute those, that when they be in truth *vse 1.* found Christians, and many infallible workes of true Christianity haue appeared and do appeare in them: yet if the diuell either do himselfe, or else moue some wicked sinner to roare in their eares: but they be hypocrites, and they haue no truth in them, but haue done all in shew, and to be seene of men; straitway they are ready to ioyne hands with Sathan, and vse their owne strength against their owne soule, and will seeke reasons, to confirme the diuels false imputations, and to weaken their owne faith, and bring much needlesse trouble, and many gripings vpon their soules: which (if they had withstood these lyes) they might haue escaped. Nay (say they) surely it is as they say, God hath met with me now, they should not haue had power to say so, had it not beene so. I am false, all that I haue done is in vaine, it was in shew and not in truth.

And why so? Is not the diuell a lyer? and will you so lightly giue him credite, and that at the first? But this is a great fault and weakenesse. For, as one should not yeeld to the vniust and false praises of another; so neither must he condemne himselfe vpon so slender a ground as the diuels, or diuellish mens words. Nay, one must not so wrongfully robbe God of his praise, and himselfe of his comfort. And as the former persons were so easily seduced in matter of their commendation, because they seldome or neuer looke ouer their sinnes; so these are so quickly put in doubt of their vprightnesse, because they doe not vse to marke what good workes they doe, and consider what

what graces God hath bestowed vpon them. For, if men would not be alwayes looking and searching into their infirmities, but sometimes, lift vp their eyes to the mercies of God, & take a view of that strength which he hath giuen against sin, and power to do some good things, & keepe as perfect a reckoning of Gods graces and benefits, as of their own sins and afflictions; they would not be so soone driuen from their hope, and put out of comfort: these false accusations would not daunt them so much, but they would take faster hold of Gods mercy. So much for the breach of this Commandement, in things forbidden.



First, for the inward duty: here every man is bound to haue a charitable opinion, & good conceit of his neighbour, with a desire of his good name & credit. This louing perswasion of his heart is contrary to the former suspecting and misdeeming. For as suspicion allowed makes onely open to all the sinnes that follow it, both in giuing and receiuing ill reports. So this being obserued, that our hearts be well seasoned with this charitable opinion, and desire of our brothers credit, we are sure, neither our selues to become slanderers, nor to be tainted by receiuing the venome of slanders, from other mens mouthes: therefore to mound our selues against other breaches of this Commandement; First, get our hearts to giue our neighbours that allowance, which wisdom and cha-
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city will afford them. Now whether we haue this maine & principall vertue of this Commandment, or no, it must be tried: and euery one may know his owne hart by these three rules.

First, we must alwayes take doubtfull things in the best part. If any sence can be found better then other, let that be had. If matters be not too euidently ill, alwayes a heart that is charitably disposed to his neighbours credite, will seeke the best interpretation; and (as neere as he can) make the best of euery thing. Rules to trie
our effectiōns
towards our
neighbours
good name.

But if one construe things in the worse sence, and wrest euery thing to some iuil meaning and intent, this man sheweth plainly, that malice lurkes in his heart, and that he neither desires the estimation of his neighbour, nor carrieth any good perswasion of him in his heart. Therefore *Paul* sets them down in the midst of many other grosse & gracelesse sinners, *Which take all things in the worse part*; because this is a plaine prooffe & testimony of a heart poysoned with the gall of vncharitable suspition. Let this be the first triall then: when things be vncertaine, & wil beare two constructions: take them after the most fauourable manner you can. Rom. 1. 29.

Secondly, a louing heart, and good affection to another mans credite, will shew it selfe in the tongue, by defending him, and taking his part, if we heare any slander spoken against him. For silence is a betraying of his innocency. And therefore, if another (in hatred) will shew his malice in speaking lyes in his disgrace, then we must (in loue) open our mouth, & shew our good wil, by relating the truth in his defence. Thus *Jonasban* knowing *Dauid* to be a vertuous & worthy man, & that all those things were altogether false that *Saul* imagined concerning him, & that the king was mis-informed, & misled by pick-thanks: he wil not (though it was his father, & that with danger of his life) hold his tongue, but discharge a good conscience, and declare the innocency of an innocent, against all that wil come to slander him. Therefore this serueth to confute those that will beare men in hand, that they beare a very good mind, and a great good will to professors and Christians, that be the seruants of God: but you shall neuer heare a word come from them, to defend them, though they be in place where they be railed on, and vniustly accused. They thinke they haue quit themselves well, if they can say thus: I haue bin in such a place, & there were such a company of wicked persons, that railed at professors, and vilified them with all the indignity they could

could, and spared not to speake intollerable lies against such, and such honest men. And what did you all this while? Why, surely, I was sorry, but I could not helpe it: I did not ioyne with them, but I euen held my tongue, & let them go on and spake neuer a word. Did you say nothing? you may say that with shame enough. What did you there then? But there were more noble, and more learned, & men that had more authority then I, at the same time; & what reason had I to speake before them? they should haue spoken in the defence of those that were abused. Should they? and did not? And why did not you then? Suppose your selfe had bin the party slandered; what would you then haue done? Why I had good reason to speake in mine owne cause, & to stand for my selfe; Who would stand by as though he were tongue-tied, and heare his credite troden vnder foot, & speake neuer a word in his owne defence? And haue you so quickly forgotten that rule and principle of nature, if to lone your neighbour as your selfe, to do to him, as you would be done by? Could you haue found words to haue spoken for your selfe, & are you dumbe for another, whose innocency and worth was as great as your owne? where is your loue and good will? What mind heare you to his good name?

Here now one must needs confesse in his heart, that he wanted that good affection to his neighbours reputation, that he should haue had. For if the disgrace of our neighbour, would hinder him from doing that good that he might otherwise performe in his calling, and so darken Gods graces that are in him, and diminish the fruit that might proceed of them, a man is bound in such a case to stand as earnestly and as stiffly for his neighbour, as for himselfe. Thus we may trye our heart by the second rule: if we find our tongue ready to maintain our brothers name against back-biters, and iustifie his innocencie against false accusers.

Thirdly, we shall easily discern what affection we beare to our brothers credite, by our griefe and sorrow, which we conceiue, when we heare a true report made of any fault or sin that hath indeede blemished his name, and made a grieuous breach into his reputation. If we be grieued and sorrowful for his faults, wherby he hath deserued disgrace, & diminished his credit: then it is sure that we are well affected to him, and beare that good desire that is here commanded.

Thus *Ezra* shewed how deare the names of Gods people were vnto him. For he hauing heard of that foule and reproachful sin, that

that they had taken strange wiues, & mingled the holy seed with the prophane, he wept and mourned, and confessed that he was ashamed and could not lift vp his face towards heauen. But what had he done? He was cleare. One would haue thought he had no cause to be ashamed. He had not offended in this point. A naturall man would rather haue saide, You be a company of naughty persons: What? are you not ashamed thus to forget God, and go cleane contrary to his commandement in this sort? and so haue fallen to railing and reuiling them. But he was not of that minde, he loued his neighbours name better then so. And therefore he pitied them, and was as carefull to heale their fault, as he would haue bin dealt withall in the like case himselfe.

So that if we can mourn & weep when we heare of other mens faults, as *Paul* did for the *Corinthians* 2 *Cor.* 12. & pray for them, and admonish them, and vse all meanes to bring them to repentance, we loue our brothers credit. And he that can thus conuert his brother from going astray, hath done the part of a good man, *Iam. 5. 20.* and louing friend. For he hath healed the soule, and cleared the name, and couered a multitude of sins. And so much for the inward duty, and the three notes and trials of it.

Now follow the outward duties: which are either general or special. And first for the general. That is, to speak the truth frō ones heart, as *David* in the 15 *Psal.* Not to speak the truth alone, but also from our heart: neither after a flattering, & dissembling manner, nor after a railing and reprochfull manner. Not for hope or feare, or by compulsion, but heartily to speak iust as the cause is, without seruing our selues. This is one special commendation of *Christ*; that no guile was found in his mouth. But yet these two rules must be kept in speaking the truth; First, that we speak with a good affection. For if one speak the truth in wrath and passion, from a distempered mind, the words indeed are not sinful, but the manner is wicked, & he breaketh this commandement. Many will haue a care, to vtter nothing but that which they iustifie, & proue to be true. But their affection is altogether disordered. For in a reuengeful mind to ease themselves, what soeuer euil they know by a man, out it shall go, without regard of edifying others, or conuerting the person. For being in a rage, they care not how far they discredit their neighbour. Now this rude & vngodly pouring out of the truth, is sin against our neighbours name, as well as to lie & back-bite. So that alwayes our true speech must come from a

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Esay 53. 9.

Two rules
must be kept
in speaking
the truth.

lowing heart, & a quiet & wel tempered mind. If one speake vnseasonably to hurt his neighbour, he offends in delicing the truth.

The second rule. That one must looke his end be good, that one do aime at Gods glory, and the edification of men. For the Apostle saith, *Col. 4. Whatsoeuer you do, let al be done to the glory of God.* If one be about to speake any thing, let him first looke what glory he may bring to God by speaking it. Secondly, see what profit may redound either to those to whom we speake, or to the party of whom. Else neuer speak of other mens faults, but when we can say, this profit will come, either to giue warning to others, that they may take heed, or that our selues may learn more to hate the sin, or that the party of whom the speech is, may be brought to a sight & reformatiō of his fault. But if we can see no good that will arise by our speech, then we ought not to speake at all of other mens faults. So that we must speak the truth frō our hearts with a good affection; & in good discretion, that God may haue his due praise, & man his due edificatiō. Thus much for the general duty.

Rules to be
observed in
speaking of
others.

Now the special concerneth either others or our selues. In speaking of others, these rules must be obserued; in praising, to speak in others commendations, rather in absence then when they be present. Because if we cōmend them to their faces, though our testimony be true: yet it may seeme more to fauour of flattery, then of liking the graces that are in them: and besides, through our infirmitie, it is not without danger of making them proud and conceited. But in their absence we are to speak the truth as much as we can to the prayse of Gods gifts in his children, that so we may win more credite to their graces, and they may be able to do more good with them. And thus (as time and place and our calling requireth) it is our duty to giue true and due commendations to Gods seruants. But for reproofe, and speaking of other mens faults (all circumstances considered) let it be before their faces. The fittest time and season of commending, for the most part is in absence: but in reprehending, when either the party alone is present, or hee is one that is present, or at least the thing may be brought to him whom it concerneth. For so the holy Ghost commands: *Hate not thy neighbour, but tell him plainly of his fault.* Tel it not another, but be as plain and round with him as you can, so that it be with good tearmes, and with due regard of betters and superiours. This is contrary to many, that neuer speak so much to magnifie others good parts, as whē the parties them-

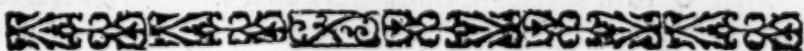
Leuit. 19. 17.

themſelves are within the hearing; and neuer ſo much of their faults and frailties, as when they are furtheſt off that are faulty.

This ſhewes that the one comes from a fawning diſpoſition, to curry fauor, rather then in acknowledgment of Gods graces: and the other, rather from malice, & reuenge, then from loue & deſire of the parties good. For modeſty forbids vs to make a rehearſall of ones good things before his face, vnleſſe it be (when he is deieſted and too much depreſſed) to raiſe him vp. And this we muſt obſerue in ſpeaking concerning others.

Now concerning our ſelues, this rule muſt be kept, that we ſpeak *Uſe.* as ſparingly as may be, Firſt of our infirmities, leſt it giue a ſuſpition of pride & hypocriſie, or elſe diſgrace vs much that we be diſabled thereby from doing that good which otherwiſe we might haue performed. Alſo the ſame rule is to be kept in ſpeaking of our vertues; for feare leſt at laſt we ſhould grow to waxe proud in our imagination, or at leaſt giue others occaſion to iudge vs arrogant or vain-glorious. Now theſe things no man in the world is able perfectly to fulfil. For almoſt in euery branch we are ready to offend.

But the uſe that we muſt make, is, firſt to ſee our wants, then to confeſſe & acknowledge them in humility before God; & laſtly, to pray for aſſiſtance, & to beſeech God, that as he hath giuen vs his holy Law, ſo he will giue vs an holy heart, that we may keepe it, and yeeld obedience vnto it in ſome meaſure of vprightneſſe. And ſo much for the firſt five Commandements of the ſecond Table, which concerne all outward actions, & all inward thoughts with conſent. Now followeth the tenth and laſt Commandement.



The tenth Commandement.

Thou ſhalt not couet thy neighbours houſe, neither ſhalt thou couet thy neighbours wife, nor his man ſeruant, nor his maide, nor his ox, nor his aſſe, nor any thing that is thy neighbours.



His laſt Commandement forbids the leaſt thoughts and motions of the heart againſt our neighbour, though there be neither conſent, nor yeelding of the will. And requireth ſuch a contentedneſſe with our eſtate, as that we neuer haue the ſmalleſt motion tending to the hurt of our neighbour in any ſort. Yea, that we haue ſuch a loue of our neighbour, as neuer to thinke of him, or any thing

thing belonging to him, but with desire of his good euery way. To couet, in this place, signifies to haue a motion of the heart without any settled consent of will.

X *Doctrine.*

Rom. 7. 7.

Job 14. 4.

From this then, that God here forbids coueting, we learne that the first motion and inclination of the heart to any sin, though a man neuer yeeld to it, nor cast about how to bring it to passe, is a sin. And the reasons are plaine; first, because God hath forbidden it. As *Paul* saith, he had not known lust to be a sin, but that the Law saith, *Thou shalt not lust*. He knew, & many heathen men that neuer heard of Gods law, did confesse that the inward thoughts, ioyned with consent, & full purpose to do them (if occasion serued) were sins. But for those motions, that did but (as it were) passe through the heart, & stayed not there, and had no place of abode yeelded to them, but were shut out so soone as they entred in, he could neuer haue bin perswaded that these were faults, & prouoked Gods wrath; but that he knew and beleued that the Law of God condemned the. Secondly, if one examine these by that generall rule, Do as you would be done by: he shall see that they agree not with it. For no man would be willing to haue another man conceine the least flying conceit or thought that might hurt him, though he neuer went about to put it in practise: & therefore also he must be driuen to confesse, that it is a sin in him to haue such thoughts towards another. Thirdly, if we consider the cause, whence these vnsettled lusts do proceed, it wil appeare that they are sinful. They are fruits of originall sin, and proceed from naturall corruption: now who can draw a cleane thing out of that which is vncleane? there is not one. Who can pull good fruit from off a bad tree? Being then effects of our naturall pollution that we receiued from *Adam* (for if we had continued in innocency, we should haue bin perfect without any such motion of the heart) they are sinful, and make vs liable to the curse and iudgement of God. For, whatsoeuer commeth from sin, is sin. Lastly, if the fruits hereof be marked, they shall appeare to be euill. *Saint Iames* chap. 1. vers. 14. sets downe the effects of these ill thoughts and motions: *Euery man* (saith he) *is tempted, when he is drawne away by his owne concupiscence and is enticed*. Thus he shewes, that let one make as little account of these thoughts as he please, and think them smal matters; yet the worke that they do, is not small: for they draw away the heart from the presence of God, and they intangle the minde with vaine and hurtfull things. And when they are haled
away

away from the holy meditations of God, to harken to the motions of lust, then quickly we yeeld inward consent, and so fall to outward practise of actuall sinne.

Which if it be not staied, and healed in time by true repentance, it bringeth euerlasting death. So that these first lusts are like a little sparke of fire, lighting vpon tinder or tow, which if they be not quickly quenched, will grow to a great flame. For there is not the least of them but it hurts the heart, & makes it more vnfit to pray, or heare, or do any thing that is good, but more prone to be drawn to any euill; and therefore it is not slightly to be passed ouer. So that because these lusts breake Gods Commandements, and are against the law of charity, and come from an euill cause, and bring with them such euill effects, therefore the least euill imagination arising in the heart, without any agreeing of the minde to put in practise, is sin, and deserueth the curse of God.

The vse that we should make of this, is, our continuall humiliation: for that our nature, and the whole frame of our soule and

body is such, as no minute (almost) goeth ouer our head, but some euill and vaine motion or other goes through our heart, & springeth out of the sincke and puddle of our flesh. Our nature is like a great fire-brand, that if it be neuer so little stirred, sends forth many sparkes on euery side. Therefore we must learne, in this regard, to deny our selues & humbly to fall downe before God, beseeching him to heal our corrupt nature, and to wash and cleanse it more and more by his holy Spirit. Then wee haue made one good vse of the Law, when wee are so touched with the sight of our sins, as that we go quite out of our selues, when the Law hath so stopt our mouth, as that we can alleadge nothing in our selues, wherefore we should not be damned; and therefore to relie and cast our selues onely on the mercies of God in the merits of Christ. Again, this teacheth vs to vse al good meanes to keepe our heart from these ill motions, and hinder this fire-brand from sparkling abroad. First, make a couenant with our eyes, to looke vpon nothing, and our eares to heare nothing, and all our senses to admit nothing into the heart, that may stirre vp and prouoke the naughtinesse of it. Secondly, take downe the flesh often, by fasting, prayer, and hearing, & such other spirituall exercises. For this is the cause why our corruption growes so strong, because we do not set our selues to resist and fight against it. For if wee would vse all good meanes that God hath appointed to kil & cru-

Vse. 2.

Rom. 19

Preseruatiues
against wicked
lusts.

cifie it, & beseech him to giue a blessing vpon the same, it would be an effectual help to vs, and we should preuaile more against it. Thirdly, let vs learne to set our minds on worke alwayes with some good meditation, and holy desires and thoughts. For mans heart is restless like the watch of a clock, while the poises hang, at it; which if it be not set aright, will go wrong: so while we liue, if we do not by grace direct our heart towards God and man, corruption will draw it to all disorder and confusion. Therefore it is that many are so troubled with ill motions, and continuall boiling of ill thoughts, because the heart is not busied and taken vp with some good thing. For if grace cease working, corruption wil straight be doing. So much for this point, that the first motions arising from originall sin, are to be condemned. For if the consenting be euill, the conceiuing cannot be good; if the proceeding be wicked, the beginning is of the same nature.

Hous) The house is put in the first place, not because it is more deare and neare then the wife: but because this iniury in desiring the house extendeth it selfe to the husband, to the wife, to the children & seruants: yea to the beast also and cattell. Euery one hath a part in it. The hurt thereof is more general then of the rest: therefore it is placed in the first place. In that this breach is set in the first place, because it is hurtfull to more; we learne that those sins which are iniurious to many men, are most hurtfull to ones selfe, and most hated of God. And for this cause coueting other mens houses is set in the first ranke, & in the chiefe place of it: as that which is most to be abhorred. So in *Esay*, the Lord pronounceth an especiall woe and curse against those, that ioyne house to house, that they may dwel alone in the land. And in *Iob* he shewes the curse & vengeance of God is due vnto those which are spoilers of houses: *He pulled downe houses which he built not*. It were a foule fault for one to begin well, and end ill; to build houses for the harbour & help of mankind at the first, and after to destroy and pull downe those which he hath built. But when he finds things in good estate, and there was roome enough for his neighbours to dwel by him, before he came: then for him to pul downe houses. And to vnpeople the land and wast the countrey, is a most horrible and indigne thing, such as for which God hath provided a condigne punishment. Therefore God threatneth that he will cause his fierc wrath to raine vpon his meate, and make him vomite his sweet morsels, & the arrowes of his vengeance shal pierce him

Sin, the more
hurtfull, the
more dam-
nable.

Esay 5.8.

Iob 20.19.

him thorow. *Salomon* also shewes what kinde of people they be for the Common-wealth. For they are ready to excuse themselves: that they deale with base fellowes, and meane companions, that must not be compared with men of such worth as themselves are. Better a thousand such refuse persons should want (say they) then a Gentleman of place and worship should be without his delight, and plentifull maintenance for his degree. But they do not onely oppresse hereby men of the lower sort, but also they strike dangerously at the Prince, and at the whole land. For *Salomon* saith, that the strength and honour of a King, consisteth in the multitude of people. They weaken the state of the Prince, and the stay of the land, and by consequent are enemies, and in truth the most secret vnder-miners of the whole state. These are wicked persons, such as the Prophet speakes of, that desolation and destruction are in their paths; and their foot steps (whereby you may trace them) are wasting, spoyling, and ruinating the houses and liuings of poore men. This is to proclaime to the world, that there is no feare of God before their eyes.

Prou. 14. 28.

Esay 59. 7.

Rom. 3. 16.

Rom. 3. 18.

Now, the meanes whereby we may keepe our selues from coueting, and much more from taking away our neighbours house, are first to consider that the house we haue already, is better far then we deserue. There is not any that dwels in so poore a cottage but his habitation is better then his merits could purchase; yea though he were in a dungeon, For hee hath deserued to be shut vp in hell. Then againe, it doth not yet seeme good to God, to giue him a better, and therefore he should content himselfe with that he hath, and confesse that God is wiser, and knoweth what is good for him, better then himselfe. Thirdly, consider the deceitfulnesse of our own hearts: One thinks now, that if he had a fairer house, he should be more at quiet: but may not this be a false perswasion? may not God crosse him with sicknesse and diseases, with shame and disgrace, with troubles and horreur of conscience? and then the wals will not comfort him, the rooffe and couering, will not bring him any peace. It is not the dwelling that will bring quietnesse, nor the change of the house that can settle the heart; vnlesse we change our couetousnesse and wickednesse, for contentednesse and goodnesse, we shall haue great grieve and vexation in great and faire houses, and in the midst of our abundance: but if our heart be good and reformed, we shall liue quietly and dye blessedly, in whatsoeuer house or place we liue or dye.

*Preseruatiues
to restrain vs
from spoy-
ling our
neighbours.*

Nor his wife.

Wives ought
to be deere-ly
beloued of
their hus-
bands.

THis is added as the next chiefe thing, in desiring whereof our neighbour is grievously wronged. So that seeth he setteth the wife before the other goods, hence we may gather, that the wife ought to be more deare to men then all their substance. So *Pro. 16. 4. House and riches are the inheritance of the fathers: but a prudent wife cometh of the Lord.* House and riches also are the gifts of God: but he meaneth, a good wife is a more speciall, immediate, and excellent gift. As *Prov. 31. 10. A vertuous woman is more precious then pearles.* And so it is written, that Adam was not in his full happinesse, till God had giuen him *Euah*; who was bestowed on him, as a speciall outward comfort, by whose louing society, he might be helped euery way. Men therefore must hence learne to make account of their wiues, more then of any earthly thing besides. For, she is flesh of his flesh, a part of himselfe, and a member of his body; which cannot be said of a parent or a child, or brother, or any kindred; and she may well be valued aboue the pearles. For no Iewels can do that good that a good wife can and doth. For, if he haue griefe within, or businesse, or troubles in his outward estate, other things be dumbe, and cannot helpe him: but she can refresh his soule with good counsell, ouer-see his businesse in wisdom, helpe his body in and against sicknesse and infirmity, and encourage him in his calling, and be a stay and succour to him in all things. Therefore, those be miserable and base minded men, that set their desire so much vpon the outward things of the world, that if their wife and their wealth were laid in the ballance together, they would sooner part with ten wiues one after another, then loose their filthy lucre and worldly commodities. They would thinke it an iniurie in the wife, if shee should chuse rather to haue her husband dye, then her wealth to be taken from her. And why then do they beare this vnnaturall affection towards her? Therefore men should pray to God to giue them that heart and minde, that they may performe all due honour and beniuolence to their wiues. For if they loue not at home, they will lust abroad: and if she haue not her allowance, others shall haue more then their allowance. And it confutes those that make it a light matter to wrong another in his wife, which is an iniurie of the greatest hurt, & an offence of most bitter griefe. Many that would be ashamed to steale ones horse, or
picke

See 25.

picke his purse; yet think it no great thing to abuse the wife: which of all other robberies is the worst. Other goods are to a good husband but as dust and chaffe, in comparison of her. And it would more grieue him, and be a greater indignity to haue her defiled, then to see all his substance spoiled and consumed,

Wines also must hence learne so faithfully to carry themselves, that they may be worthy this place and estimation. For howsoeuer her ill dealing cannot free him from his duty, yet she shall be so much the more faulty and worthy of punishment, if being appointed for so great an help, and receiuing from him so great loue, she be rather a discomfort and hindrance, then an help and comfort vnto him. Now it followeth; *Nor his man-servant, nor his maid-servant.* In the next place, God sets down the seruants before

Vse 4.

the cattell or any other wealth. Whence we learne, that a man ought to make more account of his seruants then any other goods; because God alwayes makes more reckoning of mankinde, then of other creatures; and we must esteeme things as God values them. Now in the Law, those that should steale any other thing,

Seruants more to be accounted of then riches.

were not to suffer death for it, but to restore foure-fold. But he that should steale men, (as then some wicked men would, because they could sell them for slaues to their great aduantage)

Exod. 21. 19.

he was to dye for it. So that we see God preferres a seruant before a beast; therefore also our iudgement and estimation ought to be conformable to his. So *Iob* saith, that he would heare his seruant, and giues withall a singular reason for the same; He that made me in the wombe, did he not make him?

Iob 31. 15.

so that both were made in the wombe, both had one nature, one Creator and Redeemer. In all the former respects there is no difference of bond or fre: but there is an equality betweene the seruant and the master. The seruant if he be elect and holy, hath as much right in the bloud of Christ, and shall haue as good part in the glory of Christ in heauen, as the master. And therefore he is much more excellent, and to be set farre aboue all other goods. Likewise, they

Galat. 3. 28.

are the most profitable goods, & in that regard to be more highly esteemed. For if one had neuer so many cattell, and no seruants to looke to them, they would bring him much trouble and little gaine. If one had in his possession neuer so much land, and none to manure and husband it orderly, it would yeeld him no commodity. Therefore masters must learne to haue a great care of them,

and set more by them then by the beasts, and not to be iniuri-

ous vnto them, though they seeme neuer so base. For the most contemptible seruant in the world, is of more worth, by nature, then the most excellent bruite beast. And the most abiect handmaid is more to be regarded, then the best gold or richest treasure.

Use. 1.

Therefore this serueth to confute the cruelty and couetousnes of such, as do shew more loue & good vsage to the beasts, then to men made after Gods Image, and committed to their charge. For when their cattel do take paines, they prouide food & dressing; & if they be sicke and diseased, they seek al possible meanes to haue them cured and recouered. But let their seruants rise vp early, and go to bed late, & trauel sore all day: yet little, or no regard is had either of their dict, or warmth, or other comfortable refreshing. And though they be sick & weake in their house, and lie hard by them, they will not so much as go to them, with any care or diligence, but rather make a spoile of them in defrauding them of their wages. This is great cruelty, & God paies them for it accordingly: For either he plagues them with vnfaithful seruants, or else makes them so odious, as no seruants will abide with them, but the whol toile lyeth vpon themselves. And indeed, sith they prize beasts aboue men, & beare a greater affection to their goods, then to the image of God in man, it is most iust, that their beast and goods should be turned into a burthen and vexation vnto them.

Use. 2.

And this may be also for the instruction of seruants; That forasmuch as God doth prefer them before all other goods, therefore they shuld so be haue themselves as they may answer to their place. For where God giues more wages, he doth require more worke, or else he wil lay on more punishment. And therefore it serues vterly to condemne such as be idle and wicked, that if ye look into them you can see them good for nothing, but giuen to swagging, iuelling, and disguising themselves in their apparell and behauour, they fill the house full of sin, & pollute it with vnchastity, and all manner of disorder. It is iust they should be lesse made of then the beasts; because they make themselves worse then beasts. For the ox, the Asse and horse, do til the ground (and carry burthens and so returne some commodity to their masters. But those that will neither do nor learne any good, but set themselves in all their behauour to crosse God, his word, and seruants, are more base, and vnprofitable, then the earth it selfe, & therefore vnworthy of that respect, which otherwise they might and should haue, if they were painfull and profitable in their places.

Iob 30. 8.

Non

Nor any thing that is his.

Having before touched the matters of greatest weight in their kind, and vnder them comprehended the rest, now he generally handleth things of lesse worth; & chargeth vs precisely, that we must not couet any thing belonging to our neighbour.

So that we must obserue hence, that the least motion after the least thing of our neighbours is sin and a breach of this Commandement. Men wil (it may be) yeeld that the coueting of our neighbours house, wife, or seruant, is euill and vniust; for these be matters of some moment. But for a little corn, a little grasse, an apple, a point, &c. these, they say, be trifles, not to be stood vpon. Nay, there is nothing so small, but it is something; and being comprehended vnder the word (any thing) must not be coueted. Therefore God to meet with these Obiectioners, as in the fourth Commandement, so here, hath branched it out in so many particulars, and at length comprehended al others things, not expressely named before, in a generall tearme, that men might haue no shift or euasion, but might be compelled to confesse, that all coueting, as well in small matters, as in great, is sin before him, and therefore makes vs subiect to his wrath and malediction. *Doctrine.* X

This reprocues those, that for weighty matters of some value, *Use 1.* will hold their hands at least; but for smal things, that they thinke a man may well spare, they giue liberty, not to their hearts onely, but also to their hands. And then they say: Oh, this is nothing, I pray God we may neuer do worse: but yet it is not well, that one doth so ill. For though he do no worse, yet if he do this still, it will bring him vnder the curse, & wil certainly in time draw him to greater matters. For if a small sparke be suffered to lye long in the thatch, it may easily set the whole house on fire. And he that will disobey God for a little, will disobey him more for a great deale. And he that is bold to corrupt his conscience for a penny, will be more ventrous for a pound. And though the matter be small wherein one offends; yet it is not a small matter to offend God. He can spare it. But God will not spare thee, if thou take it with sinne against his law.

Therefore the vse that we must make, is to beseech God to giue *Use 2.* vs a contented heart, & so to like of our own estate, as that we may conet nothing that belongs not vnto vs. Which grace we shall obtain, if we get a firme & true faith in Gods promise & prouidence. *The meanes to get contentednesse.* For if one be stedfastly perswaded that God hath appointed him this house, this wife, this seruant, then he wil be cōtent therewith.

For we must needs yeeld, that Gods wayes be better then ours, that his decree is most iust in it selfe, and also best for vs if wee be his.

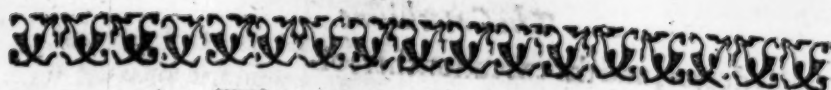
Psal. 34. 9.

Psal. 34. 11.

Also, one must haue faith in Gods promises. For when one seeth no helpe for him by any lawfull meanes, and is not resolued that God will provide for him, & will see that he shall lacke nothing: then originall sin will lay about it, and seeke to provide for it selfe and ouer-flow with idle & ill wishes and desires. But if we cast our selues on the promises of God, who hath giuen vs his faithfull word, that he shall want no good thing that feares him: and he will be a Sun and shield vnto the righteous man, and will *withhold no good thing from him that walketh vprightly*; this will breed such contentment in the soule, and such a comfortable resting on Gods prouision, as that we shall not be troubled with these wandering lusts, after that which is our neighbours; but shall be well satisfied with our owne, which our gracious God in his heavenly wisdom and rich mercy hath assigned vnto vs. And so much for the exposition of the Law. Which must serue to this end, that seeing our owne vnrighteousnesse and insufficiency, we should be humbled in our soules before the iudgement seat of the Almighty, and then to flye to Christ to be our righteousness & sufficiency. And finally, to make this the rule of our life, and a lanterne to our feet; That though we cannot attaine to the perfection which the Law requires, yet we may haue that vprightnesse which God accepts in Iesus Christ. For if we haue respect to al the Commandements, and labour faithfully to keepe them (though we cannot perfectly fulfill them,) then shall wee constantly enioy all those blessings and graces which God hath promised to his righteous seruants, all the dayes of our life: and when wee haue finished this short and troublesome pilgrimage, we shall for euer inherit that glorious kingdome, which our Lord Iesus Christ hath purchased for vs with his most precious blood: vnto whom with the father & the holy Ghost, three persons, and one onely wise, holy, and eternall God, be ascribed all power, praise and glory for euermore. Amen.

Psal. 119. 6.

FINIS.



The Catechisme.



What is Catechising?

It is ^a an instruction, especially of the ignorant, in the grounds of Religion. ^a Heb. 5. 12. 13. & 6. 12.

What are the parts of a Catechisme?

They ^b are either of GOD, or of his Kingdome. ^b Act. 8. 12. & 28. 23.

What is GOD?

God is an ^c essence, that hath his being from himselfe.

What do you consider in GOD?

His Properties,

and

Trinitie of persons, in the vnity of essence.

What is a propertie in GOD?

It is an ^d essentiall faculty in God, according to the diuerse manner of his working. ^d 1 Pet. 3. 1. 1 Ioh. 4. 16. Psal. 145.

What is a person in the Trinitie?

It is ^e a distinct substance, ^f hauing the whole Godhead in it.

How many persons are there?

Three: the Father.

Sonne.

Holy Ghost.

What is the Father?

The first person of the ^h Trinitie, that of himselfe eternally hath begotten his onely Sonne.

What is the Sonne?

The second person of the ⁱ Trinitie, that in the vnity of essence, is eternally begotten of the substance of his Father. ⁱ As before by relation.

What is the holy Ghost?

He is the third person of the ^k Trinity, proceeding eternally from the Father and the Sonne. ^k Ioh. 11. 26. Rom. 8. 9.

These three being euery one the true and euer-lining God, are they any more then one God?

No.

Hitherto of God: what is his Kingdome?

The kingdome of God is ^c an euerlasting kingdome, appointed and ruled by the counsell ^d of his owne will.

What are the parts of his kingdome?

His

^l Deut. 32. 4.

^m Ioh. 5. 7.

ⁿ Cor. 8. 3. 6.

^o Esay 9. 7.

^p Dan. 4. 3.

^q Luke 1. 33.

The Catechisme.

1 Cor. 2. 16.

Ephes. 1. 11.

Psal. 90. 4.

Acts 4. 28.

1 Psal. 90. 4.

Ephes. 1. 11.

His decree, and the execution thereof.

What is his decree?

It is his most perfect will of every thing, which maketh it most perfectly good.

What decree of God is that, which is specially to be considered?

That of men and Angels, called Predestination.

What is Predestination?

1 Thess. 5. 9.

Rom. 9. 22, 23.

1 Pet. 2. 8.

Mat. 25. 41.

It is the decree of God touching the everlasting estate of men and Angels.

What are the parts of Predestination?

Election, and Reprobation.

What is Election?

1 Ephes. 1. 19.

Rom. 9. 22, 23.

1 Thess. 5. 9.

Of the contrary end of Election.

1 Ephes. 1. 11.

Acts 4. 28.

1 Psal. 33. 9.

10, 11 & 146.

6, 7.

1 Gen. 17.

Heb. 11. 2.

1 Ephes. 1. 11.

Psal. 139. 1, 3.

Colos. 3. 11.

1 Mat. 6. 26, 28

& 10. 29, 30.

31.

9 Ezek. 11. 4.

83. 6.

1 Gen. 3. 1, 2.

3. 4, 5, 6.

1 Gen. 3. 15.

1 Iude 6.

Iob 4. 18.

1 John 8. 44.

1 Iude 6.

John 8. 44.

3 Pet. 2. 4.

1 Iob 4. 18.

1 2 Pet. 2. 4.

1 Lam. 3. 39.

Esay 67. 9, 6.

It is the eternall predestination of certaine men and Angels to life, to the praise of his glorious grace.

What is Reprobation?

It is the eternall predestination of certaine men and Angels to destruction to the praise of his glorious iustice.

So much of the Decree.

What is the execution?

It is an action of God effectually working all things he hath decreed.

What are the parts thereof?

Creation and Providence.

What is Creation?

It is the execution of Gods decree, of making all things that are made of nothing, very good.

What is his Providence?

It is the execution of Gods decree in the effectual disposing of all things, to their proper end, whereof that providence that is of men and Angels, is chiefe.

What do you consider especially in that part of Providence?

The fall of both, and repaire of man.

Which of them fell first?

The Angels, which were also an instrumental cause of mans fall.

What was their fall?

The departing from their estate which God had set them in.

Wherein consisteth that their departure?

In forsaking their innocency, committing of sinne, which caused Gods anger against them.

What is sinne?

The Catechisme.

It is the ^b transgression of Gods Law.

by Iohn 3.4.

What is the first sinne of man?

The ^e eating of the fruit that was forbidden; from whence al-
so do come other sinnes originall and actuall.

^e Genes. 2.16.
17.6.7.

What is due to these sinnes?

Guilt, and ^d:

Punishment. ^e.

^d Rom. 1.15.

^e Rom. 5.12.

What is the guilt of sinne?

The ^f desert of sin whereby we are subiect to Gods wrath.

^e Rom. 3.19.

What is the punishment of sinne?

^s Euerlasting death begun here, and to be accomplished in the
life to come.

^s Gen. 2.17.

Ioh. 5.24.28.

29.3.18.19.

^h Ioh. 5.25.6.

68.

ⁱ Ioh. 5.25.26.

^j Tim. 3.12.

16.17.

^k Rom. 10.14.

Luke 1.3.4.

The practise

of all the A-

postles who

neuer wrote

but to the

Churches, &

such as already

beleued.

^l Rom. 1.19.

20.11.

^m 1 Cor. 1.21.

22.

ⁿ Rom. 10.5.6

Gal. 3.11.12.

^o Levit. 18.5.

^p Deut. 27.26.

^q Galat. 3.22.

Rom. 8.3.

^r Phil. 3.9.

Tit. 3.5.

Esay 6.46.

^s Galat. 2.4.

Rom. 3.20.

^t Mat. 5.17.

Luke 1.6.

Deut. 6.6.

^u Mat. 22.37.

What is that which God hath ordained for the repairs of man?

His ^b word.

What is his word?

It is a doctrine of sauing mens soules, writtē by diuine inspiratiō.

How is that word made profitable for vs?

Chiefly, & first of all, by the ^k preaching of it to the begetting of
faith: & after by preaching & reading both, for our confirmatiō.

Will not the knowledge of the wisdom, power, and goodnesse of Al-
mighty God in the creation and government of the heauen and earth, with
the things that are in them, recover our lost estate?

No, it ^l serueth rather for further condemnation, without the
word: as ^m by, and with the word it is a good helpe.

What are the parts of the word?

The ⁿ law and gracious promise (otherwise called the couenant
of workes, and the couenant of grace,) which from the coming
of Christ is called the Gospell.

What doth the Law (containing the Couenant of workes) craue of vs?

Al^o such duties as were required of Adam in his innocēcy, & al^o
such as are required since, by reasoⁿ of his fal, with reward of life
euerlasting to the doers of the & curses to him that doth the not.

Is any man able to do them all?

No ^q not the least ^r point.

What then auaileth the Law to vs?

Very much: first to shew vs our ^s sinnes and punishment there-
of, thereby to driue vs to Christ; and secondly, to teach vs how to
^t walke when we are come to him.

What is the summe of the Law?

Thou shalt loue the Lord thy God with al thy heart, with al thy
soule, 38,39.

The Catechisme.

ſoule, and with all thy mind: this is the firſt and great Commandement, and the ſecond is like to this, Thou ſhalt loue thy neighbour as thy ſelfe, &c.

What are the parts of the Law?

* The firſt and ſecond Table.

* Deut. 10. 1, 2

What Commandements are in the firſt Table?

The firſt foure, which do containe our duties towards God.

* Exod. 20. 1

2, 3. &c.

What is common to theſe foure?

Deut. 5. 4 &c.

That euery one of them hath his ſeuerrall reaſon annexed which in the firſt Commandement goeth before: and in the other three it commeth after.

What is the firſt Commandement?

I am the Lord thy God which brought thee out of the land of Egypt, &c.

What is the ſumme of this Commandement?

The inward worſhip of God.

What is the ſecond Commandement?

Thou ſhalt not make to thy ſelfe any graven image, &c.

What is the ſumme of this Commandement?

The outward worſhip of God, not according to the tradition of men, but according to the wil of God, reueled in the Scripture.

What is the third Commandement?

Thou ſhalt not take name of the Lord thy God in vaine.

What is the ſumme of this Commandement?

A binding of the tongue to the good abearing to the titles, workes, and actions of God.

What is the fourth Commandement?

Remember the Sabbath day to ſanctifie it.

What is the ſumme of this Commandement?

The time wherein this ſhould be performed, to our ſelues apart to Gods worſhip.

So much of the firſt Table.

What are the Commandements of the ſecond Table?

Sixe containing our duties towards our neighbour.

What is the ſumme of the Commandements of the ſecond Table?

Whatſoeuer you wold that men ſhould do to you, do you to the.

What is generall to the Commandements of the ſecond Table?

That the workes thereof are in higher or lower degree of good or euill, as they are kept or broken towards one of the houſhold of faith, rather then towards a neighbour ſimply.

* 1 Cor. 6. 8.

10. 33.

What

The Catechisme.

What is the first of them, being the first in order?

Honour thy father and mother, &c.

Gal 6.10.

What is the summe of it?

All speciall duties to our neighbour, in respect of his and our calling.

What is the sixth Commandement?

Thou shalt not murder.

What is the summe of it?

All generall duties to our neighbour in respect of his person.

What is the seventh Commandement?

Thou shalt not commit adultery.

What is the summe of it?

All generall duties to man in respect of chastity.

What is the eighth Commandement?

Thou shalt not steale.

What is the summe of it?

All generall duties to man in respect of his goods.

What is the ninth Commandement?

Thou shalt not beare false witnesse, &c.

What is the summe of it?

All generall duties to man in respect of his good name.

What is the tenth Commandement?

Thou shalt not couet thy neighbours house, &c.

What is the summe of it?

That we keepe our hearts from all euill; not thoughts onely, but even from all pronenesse of sinning against our neighbour.

What forbiddeth this Commandement, that was not forbidden in the former?

The former do condemne onely euill thoughts, with consent; which are here condemned, before, and without consent.

Hitherto of the covenant of workes.

What is to be considered in the covenant of grace?

First ^a Christ, and then the ^b meanes of applying Christ vnto vs.

What things haue we to consider in Christ?

Two: { His person^c.
 { His office^d.

What is his person?

Christ, both { God and
 { Man^e.

What haue we to consider in his person?

^a Acts 10.43.

3.24.

Rom. 1.34.

^b 2 Cor. 5.20.

Mat 6.33.

^c Iohn 1.14.

3.33.

^d Esay 62.1.6.

Iuke 4.18.

^e Rom. 1.3, 4.

and 9.5.

1 Tim. 3.16.

His

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His two natures : { His God-head, and
His Man-head, which subsisteth and hath
it being in the God-head.

Being God before all worlds, how became he a man?

Mat. 1. 20. He was ^{and} conceived in time by the holy Ghost, and borne of
Luke 1. 31. 33 the virgin Mary.

Are these his natures separated?

2 Cor. 13. 4. No verily, & they are inseparably united in the person, and yet
1 Pet. 3. 18. distinguished in substance, properties and actions.

So much of the person of Christ.

What is the office of Christ?

To be ^h a mediator betwixt God and man.

What are the parts of his mediation?

What are the parts of his mediation?

Heb. 8. 23. His Priest-hood, and his Kingdom.

Acts 3, 22. *How doth he fulfill his Priesthood?*

In^k opening his Fathers will, and working the merit of our re-
 demption.

How doth he open his Father's will?

In teaching vs the whole will of God, both in his^l own person,
1 Mar. 13. 8, 9, when he was vpon the earth, and by the^m Ministers, from theⁿ be-
10. 27. 5. ginning of the world to the end thereof.
11 Mar. 10. 40.

How hath he wrought: the merit of our redemption?

Partly, by that which he did in his base estate; partly, by that which he did, and doth in his glory.

1 Pet. 2. 18, 19 *Wherein consisteth that which was done in his base estate?*

2 Pet. 1. 19,
20, 21.
Eph. 1. 8. 11; In his conception, birth, life, pouerty, hunger, thirst, wearineffe,
and other humiliations euen vnto death.

What ariseth of this?

His whole^o obedience: which consisteth, partly in suffering,
partly in fulfilling.

What was his suffering?

1 Pet. 2. 24. That both in body and soule he suffered what soeuer we should
Mat. 26. 27. haue suffered; hauing drunke the full cup of Gods wrath filled vn-
Esay 53. 5. to him for our sakes: whereby he hath taken away our sinnes.

What was his fulfilling?

Doing the whole law, whereby he purchased righteousness for vs.

What are his actions in glory?

25,6. His resurrection, his ascension, and sitting at the right hand of God his Father, whereby he fulfilled his Priesthood, and made himselfe

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himselfe away for his kingdome.

What are the effects of all these actions towards vs?

They are two: { Redemption.
Intercession.

What is Redemption?

A deliuerance of vs from sinne, and the punishment thereof, and a restoring to a better life then euer Adam had.

What are the parts of redemption?

* Reconciliation and * Sanctification.

What is Reconciliation?

That, whereby the wrath of God is taken from vs, and we restored to his fauour.

Wherein doth it consist?

In remission of sinnes, and imputation of righteousness.

What is remission of sinnes?

The * abolishing and taking away of all our sins by his death.

What is the imputation of righteousness?

The * reckoning of Christs righteousness vnto vs, and the taking it for ours.

What is Sanctification?

A freedome within vs^b from the bondage of Sathan, and restitution of vs to a godly life.

What are the parts of it?

Mortification, and quickening.

What is Mortification?

The restraining and subduing of our naturall corruption, and refraining from all euill^d.

What is quickening?

A renewing of vs to newnesse of life, whereby we delight in doing good^e.

So much of Redemption.

What is Intercession?

It is that worke, whereby Christ sitting at the right hand of God his Father, takes away all the pollution that cleaueth to our good works: which dependeth vpon the merit of his passion.

Hitherto of the Priesthood of Christ

What is the kingdome?

That * whereby his Priesthood is made effectuell vnto vs^a yea without the which, all the actions of his Priesthood are to vs void and fruitlesse.

r Luke 1. 69.

Heb. 9. 24. 25.

r Rom. 8. 34.

1 Pet. 2. 5.

Exod. 29. 33.

r Rom. 5. 15.

16. 17.

r 1 Co. 15. 45.

1 Cor. 1. 30.

and 6. 11.

John 5. 6.

r Dan. 9. 24.

25. 26. 27.

Act. 13. 38. 39.

Rom. 4. 25.

r Col. 2. 13.

1 Joh. 1. 7. 9.

Hebr. 9. 28.

and 10. 1 and

2. 13. 15.

r Col. 1. 23.

Rom. 5. 18. 19.

b Rom. 5. 6. 12.

36.

1 Cor. 1. 30.

c Ephel. 4. 22.

23. 34.

Col. 3. 8. 10.

d Rom. 6. 3. 4.

Colol. 3. 5.

e Rom. 6. 3. 4.

Colol. 3. 10.

f Rom. 8. 34.

1 Pet. 2. 5.

Exod. 29. 38.

g Luke 1. 3. 1.

33.

Ezech. 34. 24.

What

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What may we consider in his kingdom?

1 Co. 15. 22.

26. 27. 28.

Mat. 25. 24. 31.

33. 41.

First, the gouernment of his Church in this world.
Secondly: his last iudgement in the world to come, from which
all the meanes of applying and making effectuell vnto vs, Christ
and all his benefits do come.

1 Thes. 5. 19.

20.

Act. 10. 44.

Wherein consisteth his gouernment in this world?

In things and in persons.

What are the things?

Partly inward, and partly outward.

Galat. 3. 2. 3.

1 Tim. 1. 14.

What are the inward?

The spirit of God, which is giuen by the outward.

1 Eph. 2. 8

What doth the spirit of God worke in the godly?

Faith, whereby I take hold of Christ, with all his benefits.

What is faith,

Act. 16. 11.

Galat. 2. 20.

and 3. 26.

1oh. 6. 15.

Rom. 5. 1. 2. 3.

and 8. 1. 2. 3. 4.

Eph. 2. 6.

Col. 2. 1. 2. 3.

Amperswasion of the fauor of God toward me in Iesus Christ.

How do you know that you haue true faith?

By the fruits thereof; Reconciliation & Sanctification, which
haue beene already declared.

So much of the inward.

What are the outward things, whereby the spirit is giuen?

They are either those which God giueth vs, or which we ha-
uing receiued from God, giue vnto him againe.

What are the things which God giueth vnto vs?

The word of grace before named, and the dependants thereon.

What is the word of Grace?

Mar. 9. 23.

Act. 16. 31. 32

33.

Rom. 3. 28.

Mat. 18. 15.

1 Cor. 5.

Belcene in Christ, and thou shalt be saued: the which alone be-
stoweth the spirit of adoption.

What are the dependants of his word?

The Sacraments, 1 Cor. 10. 1, 2, 3, 4. & the Censures.

What is a Sacrament?

A more liuely, effectuell, and sensible instrument, then the
word alone: whereby Christ Iesus with all his benefits is offered
to all in the Church, and receined onely of the faithfull.

Rom. 4. 11.

Gen. 17. 11. 13

Mat. 26. 16.

and 28. 19.

Mat. 28. 19.

Act. 8. 27.

Mat. 26. 28.

1 Cor. 11. 23.

How many Sacraments are there?

Two: Baptisme, 1 Cor. 10. 1, 2, 3, & 12. 12, & the Lords Supper.

What is Baptisme?

A seale of our enterance into Christianity.

What is the Lords Supper?

A seale of our growth and continuance in Christianity.

So much of the Sacraments.

What

The Catechisme.

What are the Censures?

They are iudgements giuen for ratification of the word and Sacraments abused.

Of how many sorts are they?

Two, ^c corrections, ^u punishments.

What are corrections?

They are either in word, or deed.

What are they in word?

They are chidings or rebukes of the Church for sinne: and they are either ^x priuate by one first, and then by two or three at the most, (whereof, he that first admonisheth must be one) or ^y publike by the whole Church.

What are they indeed?

The ^z suspension from the Sacraments, or ^a excommunication from all the benefits and society of the Church.

What are the punishments?

An everlasting curse, called ^b Anathema, *Maranatha*, pronounced against the wicked vpon the sin against the holy ghost.

So much of the outward things God giueth vs.

What are the outward, that wee hauing receiued, giue to God againe?

They are ^c vowes, and prayers?

What is a vow?

A solemne promise to God of some lawfull thing that is in our power, for the confirmation of our faith, & testifying our thankfulness to God.

What is prayer?

It is a calling vpon God in the name of Christ, for the more ample and full fruition of the good things we haue need of.

What is annexed to prayer?

An holy fast, or feasting.

What is an holy fast?

It is (after preparation, ^{*} common to all holy rests) an abstinence, from the ^d morning of the day of the fast vnto the ^e morning of the day following, from all earthly comforts, so farre as necessity & comeliness will permit: to the end that our selues being humbled and cast downe, we may more feruently call on God, either for the obtaining of some singular benefit, or to auoid some speciall punishment.

^c Mat. 18. 15.

16.

^f Cor. 5.

^g 1 Cor. 16.

22.

James 1. 14.

^h 1 Tim. 4. 14.

ⁱ Mat. 18. 15.

16.

Leuit. 18. 17.

^j 1 Tim. 5. 20.

Matt. 17. 17.

^k Num. 12. 14.

Exod. 33. 6. 7.

^l Mat. 8. 17.

^m 1 Tim. 1. 22.

ⁿ 1 Cor. 16. 22.

^c Psal. 50. 13.

14.

and 66. 13. 14.

^{*} Luk. 23. 54.

^d Leui. 23. 27.

28. 29.

Joel 1. 2.

^e Mark. 16. 2.

Luke 24. 1.

The Catechisme.

It seemeth you make it unlawfull for those that fast, to eat any thing during their fasting.

Not so, if for helpe of weaknesse the taking of meat be moderately and sparingly vsed.

What is an holy feast?

Math. 8. 19.

Matt. 9. 7, 11,

20, 21, 22, 30,

31.

A ^tsolemne thanksgiuing for some notable benefit obtained of God: specially when we haue obtained it by a fast before.

Are we limited and bound in certaine, how and wherein to pray?

Not alwayes: but we haue a perfect patterne of prayer of all kinds in the Lords prayer.

Mat. 6. 9.

Luke 11. 2.

What be the parts of the Lords prayer?

Two, { The Preface,
 { The prayer it selfe.

What is the Preface?

Our Father which art in heauen.

What are we taught in the Preface?

To come to God as a father with boldnesse, and yet with reuerence of his Maiesty that filleth the heauen.

What doth the Prayer containe?

A forme of request and thanksgiuing.

What are the parts of the request?

They are of two sorts; whereof the first three, being of the first Table, doe concerne God: the other three, being of things that concerne the second Table, belong to our selues and our neighbour.

What is the first of those three that concerne God?

Hallowed be thy name.

What is the summe of this Petition?

That in all things God may be glorified.

What is the second?

Thy kingdome come.

What is the summe of this?

That the kingdome of our Lord Iesus Christ, both by the inward working of his Spirit, and also by the outward meanes may be enlarged daily vntill it be perfected at the comming of Christ to iudgement.

What is the third?

Thy will be done, in earth as it is, &c.

What is the summe of it?

That

The Catechisme?

That obedience be given to God, vntill wee be as the holy Angels.

So much of these that concerne God.

How are they diuided, that concerne our selues and our neighbour?

Into two sorts: { 1 Touching things of this life.
2 Touching things of the life to come.

What is the petition concerning the things of this life?

Giue vs this day our daily bread.

What is the summe of that?

That God would prouide, not onely for our necessities, but also for our Christian and sober delight, according to our calling, and the blessing of God vpon vs, with this exception (if it be his good pleasure.)

What is the former of them which belong vnto the life to come?

Forgiue vs our trespasses, as we forgiue them that trespass against vs.

What is the summe of it?

In it we pray for iustification, which standeth in the remission of sins, and imputation of the righteousness of Christ.

What is the latter petition?

And leade vs not into temptation, but &c.

What is the summe of it?

In it we pray for Sanctification, which standeth in mortification and quickening.

Hitherto of the Petitions.

What is the thanksgiving?

For thine is the kingdome, the power, and glory, &c.

What is the summe thereof?

That we ground our asurance of obtaining our prayers in God, from whom all things we aske doe come, and to whom therefore all glory must returne.

What doth this word (Amen) signifie?

It is a note of confidence (q.d.) So it is as we haue prayed.

So much of the things.

What are the persons?

The Church,

The Catechisme.

What is the Church?

A company of those which are ^o in Christ.

• Ephes. 1. 1.
Col. 1. 2. 27.
• Phil. 1. 11.
Heb. 13. 17.

What are the parts of the Church?

They which haue ^p preheminance in the Church, and the rest of the body of it.

What are they that haue preheminance in the Church?

• 1 Tim. 5. 17.

They are either ^g gouernours or helpers.

Heb. 13. 17.

What are the gouernours?

• 1 Thel. 5. 12.

Such as either deale in the ^w word and Sacraments, or such as deale not in them.

• 1 Cor. 12. 28.

What are they that deale in the word and Sacraments?

• 1 Tim. 5. 17.

They are Ministers, called ^t teachers or pastors.

• Ephes. 4. 11.

What is the teachers charge?

Rom. 12. 7.

To teach the will of God, ^t by opening the true meaning of Scriptures.

• Rom. 12. 7.

• 1 Cor. 12. 8.

What is the pastors charge?

• Rom. 12. 8.

To ioyne ^u exhortation to his doctrine.

What are the gouernours that deale not in the word and Sacraments?

• Rom. 12. 8.

• 1 Tim. 5. 17.

Luke 13. 14.

They are such as are ordained ^t to see good order kept, manners reformed, and goodnesse increased, throughout the whole Church.

So much of the gouernours.

What are the helpers?

• Rom. 12. 8.

• 1 Cor. 12. 28.

Either those that haue care of ^t the poore, or that haue care of the sicke and impotent.

What are those that haue care of the poore?

• 2 Act. 6. 3.

Such as gather ^t the almes of the Church, and distribute it as euery one hath need.

What are they that haue care of the sicke and impotent?

• Rom. 12. 8.

• 1 Tim. 5. 4. 5.

6.

Aged persons for their vnauoidable pouerty ^t maintained for that vse.

So much of them that haue the preheminance.

What are the rest of the body of the Church?

The people that are gouerned.

What is their part?

To yeeld obedience ^t to the gouernours in all lawfull things.

Having spoken of Christs kingdome in this life, it followeth to speake of the same in the latter day.

• Phil. 1. 1.
Heb. 13. 17

What

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What is that day of iudgement?

It is ¹ as it were the great Assises, wherein euery one must appeare, and bee either acquitted or condemned.

¹ Rom. 14. 10.
² Cor. 5. 10.

What are we to consider in this Iudgement?

Two ¹ things : { 1. The tokens going before.
2. The manner of it.

¹ Mat. 24. 29.
31.

What are the tokens going before?

"Diuers: but the nearest vnto that is the darkning of the lights of heauen, and the roaring of the Sea.

¹ Mar. 24. 22.
Luke 21. 35.

What shall be the manner of it?

An ² Archangell shall make a mighty voyce by the strength of Christ, then comming in the clouds: whereby the dead shall be raised, and the quicke changed in a moment.

² Ioh. 5. 28. 29.
¹ Thes. 4. 6.

What shall then be done?

The Angels shall gather and presen^y before Christ in the aire, the faithfull on the right hand of Christ, and the wicked on the left.

Mar. 25.

Being so ranged what then shall be done?

Christ (appointed to be Iudge of all) will first giue sentence of life eternall vpon the faithfull.

Why will Christ giue sentence vpon the faithfull?

That they being first acquitted may be ² assistant to him in iudging the wicked to euerlasting death.

² Mat. 19. 28.
¹ Cor. 6. 2, 3.

What shall be the execution of the iudgement?

That the ^a wicked shall be cast into hell, by the Angels, who shall ^b carry the faithfull into heauen: & there to remaine with Christ for euer.

² Mat. 13. 42.
^b Luke 16. 11.
¹ Ioh. 17. 24.
¹ Thes. 4. 7.

F I N I S.

*Comfortable Meditations gathered out of a Sermon
of the Author vpon the name of God, set
downe, Exod. 34. 6. 7.*

MY soule, what moueth thee to be so sad?
Trust in the Lord, and of him haue no doubt^b:
Seeke thou his face^c, his fauour maketh glad^d,
His name an oyntment sweet, is poured out^e:
It is a Tower,^f a Rocke, a refuge sure^g,
Whereto the righteous runne, and are secure^h.
If that afflictions, trouble or distresse,
In body, goods, or name vpon thee lie,
Let them be great or small, long, more or lesseⁱ,
And thou canst see no helpe or remedy^k,
Fret not^l, but patiently wait on Gods will^m:
His name is strongⁿ, and all-sufficient shall^o.
Although thy sins be manifold and great,
Whose heauy weight doth weary thee full sore^p,
If thou repent, hee's easy to intreat^q,
Hee's mercifull^r, and hath bene euermore^s,
And will not faile thee^t of thy finnes reasse^u,
There's no such God, for mercy doth him please^v.
Grant thou hast nothing wrought in word or deed,
That might deserue his mercy on thy part^w:
Doe not thou faint therefore, or doubt to speede,
He *gracious* is, and loues without desert^z.
He is a^a Father, O come taste and see^b,
How sweet he is, and how he loneth thee^c.
Be it thou art so farre from doing well^d,
That thou hast iustly stirred him to ire^e,
And for thy finnes might throw thee downe to hell^f:
One teare from griued heart, will quench that fire^g.
To anger he is slow^h, though thou be vile,
And when it comes, it carries but a whileⁱ.
What though thy prayers be but weake and few^k,
And not so mighty as *Eliases* were^l,

And

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And thine affections like the morning dew^m;
If they vnfaigned be, yet neuer feareⁿ:
All such infirmities God will let passe^o,
He great in kindnesse is^p, and euer was.

^m Hosea 6.7.
ⁿ Psal. 119.80
^o Mich. 7.18.
^p Exod. 34.6.

^q Psal. 10.3.8.

But I haue waited long, and also prayd^a,
And yet no comfort from him I can finde.
Still hope in him and be not thou dismayd,
And in the end hee'll shew himselfe full kinde:
For he abounds in truth, and cannot lye,
What he hath promist he will not deny.

But time is past: may not I come too late?
Hath he of mercy much abundant store?
None euer failed that came to his gate,
And Mercy here serues for thousands more.
For as the body of the Sunne's but one,
It giueth light to all, yet wanteth none.

Grant that thy sins are not as others be,
But thou committed hast presumptuous sin,
Thy nature all corrupt both roote and tree,
And sins of custome thou hast liued in:
He doth forgive forget, and eke set free,
Transgression, sinne and all iniquitie.

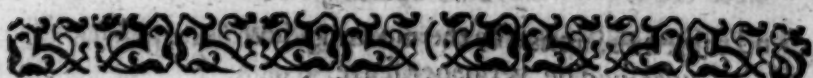
What though the wicked do thee much affaile,
And sore against thee, and the Church are bent:
And God do suffer them for to preuaile^r,
He will not iudge them to be innocent^s;
But sure will visite their iniquitie^t,
Vpon their children to the fourth degree.

^r Nah. 1.2.3.
^s Exo. 34.7.
^t Psal. 70.6.10
12.140.12.

Sith he Iehouah is^u, and changeth neuer^v,
Strong, gracious, mercifull: to anger slow:
The same this day as yesterday and euery,
Kindnesse and truth, as from their fountaine flow^w,
Forgiuing sinne, and in his iudgement iust^x,
All that doe know his name will in him trust^y:

^u Exo. 34.6.7.
^v Malac. 3.6.
^w 1am. 1.1.

^x Hebr. 13.8
^y Reuel. 1.8.
^z Psal. 10.10.



Doctrines dispersed in this Booke gathered together.

Doctrines out of the Preface.

1. **G**OD is after a peculiar manner the Author of the ten Commandments. Page 3
2. Obedience to all and every one of Gods Commandments, and not to some, brings sound comfort. 9
3. If euer we will obey God in soundnesse, then we must know him to be our God. 16
4. It is a mercy of God to be freed from dwelling in idolatrous places. 19.
5. God will deliuer his children from all miseries. 20
- and superstition. 36
2. He that would amide Idolarry, must auoid Idols. 60
3. Gods seruices may not be communicated to any other. 66
4. Idolatry is offensiuē to God; and dangerous to men. 75
5. We must stand for Gods pure worship against all idolatry and superstition. ibid.
6. Vngodly parents are the greatest enemies their children haue. 77.
7. All false loue is hatred. 78
8. He that will do good to children, must be godly himselſe. 81
9. They onely be louers of God, that be doers of his will. 83

Doctrines out of the first Commandment.

1. The more goodnesse God exerciseth towards vs, the more neerly we should cleaue vnto him. 25
2. Nothing should withdraw vs, or any thing in vs, from God. 26
3. We must not only carry our selues well before men, but our hearts also must be vpright in Gods sight. 29.
4. Every man is enioyned to know God reuealed in the word, both in essence, persons, properties, and actions: & according to this knowledge to compasse all his actions, 30.

Doctrines out of the second Commandment

1. Mans nature is prone to idolatry

Doctrines out of the third Commandment.

1. Great care is to be had of vs, that the holy name of the Lord be not dishonoured. 87
2. Right swearing, an holy seruice of God. 109
3. He that takes the name of God in vaine, and repents not for it, draws downe Gods iudgements vpon himselſe. 213

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1. That the Sabbath day is morall and perpetuall. 118
2. He that will conscionably keep the Sabbath when it comes, must prepare to be ready for it. 137
3. The Sabbath must be employed in holy exercises. 138
4. That

The Table.

4. That all the Commandements are
iust and equall. 135

5. Man may not take that to his vse
which God hath set apart for him-
selfe. 138

6. No worldly businesse great or
small must be done vpon the Sab-
bath, all earthly cares, questions,
and workes must be cut off. 141

7. That it belongs to all Gouvernours,
to see, that their children, seruants,
and inferiours whatsoeuer, keepe
the Lords day. 148

8. Regard must be had that stran-
gers shall not openly prophane the
Sabbath. 150

9. Whosoever desires to liue godly,
must propose the example of God
himselfe to imitate. 154

10. God is able to do great things in
short space, and by small meanes.
157.

11. One speciall meane to get true
blessednesse, is to sanctifie the Sab-
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Doctrines out of the fift Comman- dement.

1. All duties are to be performed to
our superiours, with such honour as
is meete for them. 166

2. The cheife moriue to obey superi-
riours must be the particular iuri-
diction which God hath given the
ouer vs, and that speciall bond
wherby he hath tied them vnto vs.
169.

3. The way to get a prosperous and
long life, is to be obedient to pa-
rents and superiours, and to ho-
nour them. 224

4. All good things are gifts of God.
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1. Filthy lusts and desires of the heart
consented vnto, are adultery be-
fore God, and most hatefull to
him. 257-258

Doctrines of the eight Com- mandement.

1. To long after our neighbours
goods is theft. 270

Doctrines out of the tenth Com- mandement.

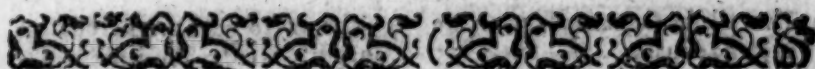
1. The first motion and inclination
of the heart to any sin, although a
man neuer yeeld vnto it, nor cast
about to bring it to passe, is sinne.
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2. Sinne the more hurtfull, the more
damnable. 332

3. The wife ought to be more deare
to the husband then all their sub-
stance. 334

4. Seruants ought more to be accou-
nted of, then riches. 335

5. The least motion after the least
thing of our neighbours, is sin. 337



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P...
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Church...
 Val...
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 G...
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 M...
 M...
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 W...
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 M...
 F...
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B...
 M...
 H...
 T...
 B...
 M...

1 pair of my apparel &c.
 1 pair of gowns lined. 2 quidles.
 6 bands. 5 pairs of cuffs.
 5 caps. 4 shirts. 7 handkerchiefs.
 1 pair of blacke woollen stockings.
 1 pair of blacke woollen stockings.
 1 pair of russet stockings.
 1 pair of white woollen pincup stockings.
 1 pair of white woollen stockings wth feet.
 1 pair of blacke stockings. 2 buffe doublets.
 3 pair of blacke hose.
 2 hats. 2 blacke clackes lined.
 1 pair of blacke boots. 6 spurs.
 1 cloth doublet. 2 pair of shoes.
 1 pair of blacke filke garters.
 1 pair of blacke woollen garters.
 1 red cotton waistcoat.
 A little dyke. A Brazil ruler.
 2 pair of gloves.
 M...
 P...
 M...
 B...

Mayer on James — 0 — 4 — 6
Mason Hefing — 0 — 1 — 6
his 3 books — 0 — 0 — 8
Selater in Rom. — 0 — 2 — 0

Selater in Rom.